



President and Prime Minister Mohammad Daoud receiving the American astronauts, Col. Stuart A. Roosa, and Col. William R. Pogue, at the Presidential Palace.

American Astronauts Visit Afghanistan

President and Prime Minister, Mohammad Daoud, received the American astronauts, Col. Stuart A. Roosa, and Col. William R. Pogue, at the Presidential Palace, on October 12.

During the meeting the astronauts explained to the President and Prime Minister their space mission and the scientific experiments they carried out. They also presented some gifts to the President reminding him of their outer space mission.

The two American outstanding astronauts, arrived here on October 9, visited Bamyan. Accompanied by Deputy President of the Afghan Tourist Organization, the astronauts, whose trip to Afghanistan had been sponsored by the people-to-people sports

committee, visited touristic sites in Bamyan.

The astronauts and eight members of the people-to-people sports committee including Dr. Leonard Milton, who accompanied them, watched a Buzkashi game at the end of which they gave medals to the winners.

Col. Pogue, who retired from the air force on October 1, was a member of Skylab-4 expedition, the longest flight in the history of manned space explorations, establishing the foundation and future missions in space.

Col. Pogue recently received the General White Air Force Trophy, awarded annually to the military or civilian members of the US Air Force who has made the most standing

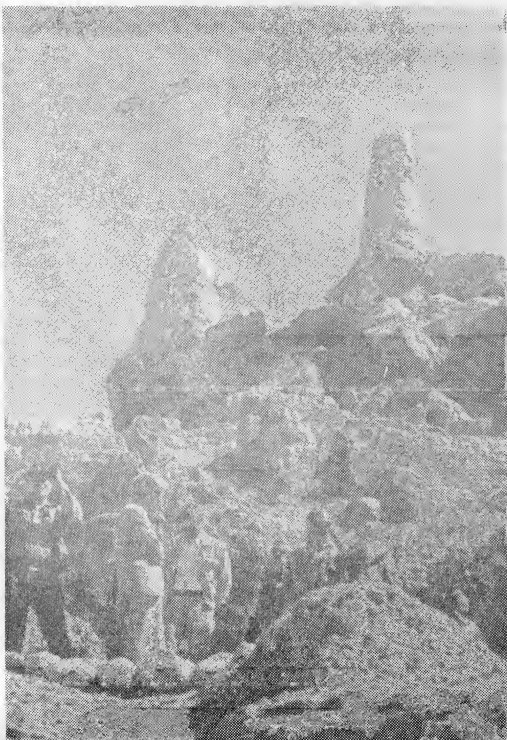
The American astronauts calling on the First Deputy Prime Minister Dr. Mohammad Hassan Sharq.





Above: the American astronauts during their stay in Kabul visited Zainab-e-Hotaki School. The photo shows them being welcomed by the students and staff of the school. The First Deputy Minister of Education is seen with them.

The astronauts visiting the ruins of Shar-e-Ghulghulah (below), and the statue of Buddha (right), in Bamina.



out contribution to US progress in aerospace. The award recognized his achievements as pilot of Skylab-4, the third and final manned spacecraft to visit the skylab orbital workshop.

Col. Rossa, a Vice President and member of the board of the people-to-people sports committee, is a formal experimental test pilot who was command module pilot in the Apollo-14 flight in 1971. He circled the moon, conduc-

ting a variety of assigned photographic and visual observations while his fellow astronauts explored the lunar surface.

For his outstanding achievements, Col. Rossa was awarded the NASA distinguished service medal in 1970. He has logged over 5,100 flying hours—some 4,400 hours in jet aircraft—since 1953.

His expertise as a pilot, led to his selection as a backup command module pilot for the Apollo-16 and 17 missions.

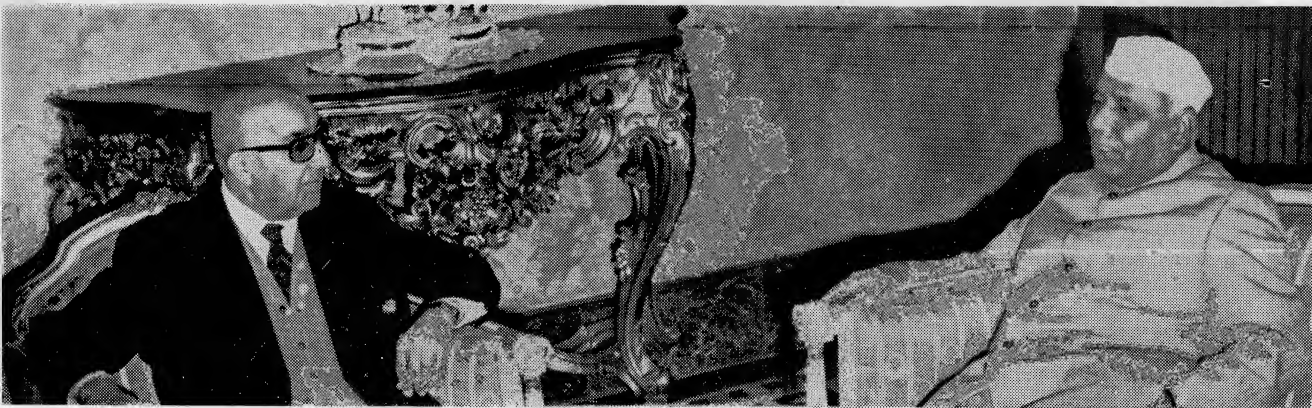
On October 11, Mohammad Naim and some Cab-

inet Members, watched the films of Apollo-14, Skylab-4, screened at the auditorium of Radio Afghanistan, and listened to explanations given by the astronauts. In the morning of the same day, the American astronauts called on the First Deputy Prime Minister, Dr. Mohammad Hassan Sharq. They also met Sultan Mahmud Ghazi, General President of Civil Aviation and Tourism.

The astronauts left Kabul for New Delhi on October 13.



CHAVAN WELCOMED IN AFGHANISTAN



President and Prime Minister Mohammad Daoud receiving the Indian Foreign Minister Y.B. Chavan at the Presidential Palace.

Below: Planning Minister Ali Ahmad Khuram and Indian Foreign Minister Y.B. Chavan signing an economic and technical cooperation agreement between Afghanistan and India.

President and Prime Minister, Mohammad Daoud, received the Indian Foreign Minister Y. B. Chavan, on October 29, at the Presidential Palace and held talks with him. During the meeting present were also Planning Minister, Ali Ahmad Khuram, Deputy Foreign Minister for Political Affairs, Waheed Abdullah, Joint Secretary in the Indian Foreign Ministry, A. S. Chip, and Indian Ambassador to Kabul K.R.P. Singh.

According to the Office of the President, Chavan had lunch with President and Prime Minister Mohammad Daoud.

Chavan also met Mohammad Naim and held talks with him at the Foreign Ministry, in the morning of the same day.

The Indian Foreign Minister arrived in Kabul on October 28 for an official and friendly visit. The Joint Secretary of the Indian Foreign Ministry, A. S. Chip, was accompanying Chavan on his visit to Afghanistan.

The Indian Foreign Minister held talks with Waheed Abdullah at 5 p.m., October 28, at the Foreign Ministry. During the meeting issues of interest were discussed. The meeting was attended by officials of the Afghan Foreign Ministry, Joint Secretary of the Indian Foreign Ministry, some members of the Afghan-Indian Joint Economic Commission, and Indian Ambassador to Kabul.

The Indian Foreign Minister, accompanied by Mines and Industries Minister, Eng. Abdul Tawab Asifi, and Public Works Minister, Ghausuddin Faieq, visited the Kabul Industrial Estate on October 30.

Mines and Industries Minister, in a speech threw light on the construction of the project which is executed under joint collaboration of Afghanistan and India, and thanked the Indian Government for assistance in the project.

Chavan in his speech described the construction of the project in further strengthening relations and co operation between the two countries as useful. The Indian Foreign Minister also visited the Child Health

Institute.

On October 31, Chavan, accompanied by Deputy Foreign Minister, visited the historical sites in Bamian. The Indian Foreign Minister and his companions visited the Buddha statues as well as the hydroelectric project in Bamian which is jointly carried out by Afghan and Indian engineers.

An economic and technical cooperation agreement between Afghanistan and India was signed here at the Foreign Ministry on November 1.

The agreement was concluded at the fourth meeting of the Afghan-Indian Joint Economic and Technical Commission. Head of the Afghan delegation, Planning Minister Ali Ahmad Khuram, signed the accord for Afghanistan, while the Indian Foreign Minister and head of the delegation Y. B. Chavan for India.

The accord provides for construction of micro hydroelectric projects, in three stages in some provinces, extension of technical and health cooperation of India to Kabul Child Health Institute for another two years, completion of Kabul Industrial Estate, economic feasibility study of industrial estates in some provinces and a number of other small projects.

Chavan left Kabul on November 1. A Joint Press Statement was released at the end of the visit.



RAOUF DENKTASH IN AFGHANISTAN

President and Prime Minister, Mohammad Daoud, received the Turkish-Cypriot leader, Raouf Denktash, at the Presidential Palace, on October 13.

The President office reported that during the meeting, Raouf Denktash elucidated in detail on status of Turkish-Cypriots to President and Prime Minister.

During the meeting present were also Information and Culture Minister, Prof. Dr. Nevin, Deputy Foreign Minister, for Political Affairs, Waheed Abdullah, Chief of Presidential Office, Mohammad Akbar, and the Turkish Ambassador to Kabul, Faruk Sahinbas.

In a press conference, held on October 15, the Turkish-Cypriot leader ex-

pressed satisfaction over the talks he had with President and Prime Minister, Mohammad Daoud, and highly valued the opportunity afforded to him to pay a friendly visit to Afghanistan, and added that "the pleasant memory of the visit will remain with me."

At the onset of the press conference, the Turkish-Cypriot leader elucidated on the positions of the Turkish-Cypriots, and possibilities of settlement of Cyprus problem. He expounded on the aim of his tour to a number of countries, and tersely answered the questions of newsmen.

Raouf Denktash, who arrived here on October 13 for a friendly visit, left Afghanistan on October 17.

President and Prime Minister Mohammad Daoud receiving the Turkish-Cypriot leader Raouf Denktash at the Presidential Palace (above).

Raouf Denktash with Information and Culture Minister Prof Dr. Nevin at the reception given by Dr. Nevin in his honor (right).



CULTURAL SEMINAR ON AFGHAN-INDIAN RELATIONS

Below: A session of the seminar on cultural relations between Afghanistan and India held at the Kabul University. Read the story on the following page.



Kabul Industrial Park

The seminar on Afghanistan and India Relations Through the Ages, was opened at the auditorium of Kabul University, on October 13, by Prof. Dr. Ghulam Siddiq Mohebi, the Rector of Kabul University after some verses of the Holy Koran were recited and national anthem played.

Touching on the activities to hold scientific seminars and discussions, Mohebi said that in pursuit of the objectives of the Republican Regime of Afghanistan, the Kabul University had the honour to hold a seminar on the Afghanistan-India Relations Through Ages.

Poining out to the historic friendly relations between the peoples of the two countries, he described the seminar as useful and effective in expansion of cultural and educational relations between the two nations.

The opening ceremony was attended by Justice Minister, Dr. Abdul Majid, Education Minister, Prof. Abdul Qayum, a number of high ranking officials, deans and professor of colleges, a number of scholars, and Ambassador and members of the Indian Embassy in Kabul.

At the opening session, the Indian Ambassador K.R.P. Singh and the Dean of the College of Letters and Humanities Mir Hussien Shah, delivered speeches and described the holding of such scholarly meetings and discussions as a new phase in the history of cultural exchange between the two countries who enjoy friendly relations dating back several years.

The audience then saw the books on the relations between Afghanistan and India shelved at the Library of the Kabul University which was opened by Mohebi and Singh.

The first session of the seminar was held at 2:00 P.M. It elected Prof. Munnes Raza, professor of geography at the regional development studies centre of the College of Social Studies of the Jawahar Lal Nehru University as chairman, President of Pashtu Academy, Siddiq Rohi, as co-chairman, and

professor Mohammad Rahim Elham as secretary.

Later, Mohammad Osman Sedqi and Prof. Abdul Hai Habibi lectured on the Koshan civilization and the personality of Menhaj-e-Seraj respectively. Menhaj-e-Seraj was a literary, judicial and political figure of Afghanistan.

Similarly, Dr. Ziauddin Desai and Dr. Deshpandi talked about cultural relations between Afghanistan and India through the ages. Each speech was followed by discussions.

At another session, on October 20, the scholars of the two countries spoke in detail on "Indo-Afghan relations during the Kushan Period," "Trade relations between the two countries," "Various aspects of Rushanian Movement," "Sayed Jamaludding Afghani in India," "Cultural relations between Afghanistan and India in Historiography," and a number of other subjects which were followed by scientific discussions.

Scholars spoke at this session were Dr. R.S. Sharma from Delhi University, Aref Ghousi, lecturer at the College of Economy, M.S. Rohi, President of Pushto Academy, Abdul Raouf Benawa, Professor Mir Hussien Shah, Dean of College of Letters, and Prof. Abdul Shakur Reshad.

The last session of the seminar was held on October 21 at which articles were read on "Pashtana/Pashtan," "The place of Bedel in the cultural and literary relations of Afghanistan and India," "Ghaleb and the School of Bedel," "Description of India in the Bahrul Asrar of Mahmud bin Amir Wali (17th century)," and a number of other subjects.

The speakers of this session were Prof. A.S. Reshad, Prof. Ghulam Hassan, Prof. S.M. Rezwan Hussien, Dr. Mohammad Yaqub Wahedi, Prof. O.P. Bahatnagar, and Dr. S.N. Prasad.

At the end of the seminar, the scholars described the holding of the seminar as an effective step towards further development of amicable relations between the two countries and expressed hope that similar seminars will also be held in future.

The Government of Afghanistan, desiring a rapid industrialisation of the country, has been planning to implement a number of schemes aimed at providing infra-structural inputs to the process of industrial development. The establishment of an Industrial Park at Kabul, is a step toward achieving this purpose.

The whole idea took a concrete shape when the Governments of Afghanistan and India decided to set up an Industrial Park in the industrial area of Kabul. The objectives of setting up this park are:

1. To induce private investment in industrial enterprises;

2. To demonstrate through the working of an industrial estate in an important city like Kabul, the advantages of giving such facilities for promoting industries and for stimulation of the industrial growth;

3. To provide for the private investor a source of partial financing on real soft terms and thereby bring into the fold of industrialisation such people as who do not have the financial means for setting up industries;

4. To bring into existence a system of guidance to the entrepreneurs right from the stage of selection of industry upto the installation of machinery and equipment and establishing the scientific management, marketing and accountancy practices;

5. To ensure scientific land use in an area where, by and large, the entrepreneur does not have any idea about his land requirement and usually acquires 5 to 10 times more than his normal requirements.

6. To standardise construction of industrial buildings to the international mark which would eventually pave the way for formulation of proper regulations for construction of factory buildings to ensure industrial safety and to provide healthy working conditions for workers.

The basis of this decision was a project feasibility report which was prepared by a team of Indian experts deputed by the Government of India for the purpose. In keeping

with this report, an area of 70 jareeb was taken out of the undeveloped land which was earmarked for a much bigger industrial park proposed to be set up with the assistance of the Asian Development Bank. Instead of waiting for this bigger park to come up, the Afghan Government decided to create all the facilities in this small area of 70 jareeb and go ahead with the task of setting up the estate and park in a phased manner to ensure a proper balance between the demand and availability of industrial land.

It was further decided that the first phase of the project would comprise of the construction of ten prototype sheds, one Common Facility Centre-cum-Administrative Block and development of 14 lots along with creation of necessary infra-structures, namely construction of roads, provision of water and power, etc. at an estimated cost of afs. 55 million. Each prototype shed has been constructed on a plot measuring 35 x 70 meters and has a covered area of 520 sq. meters, and a perimeter wall. The buildings have been designed to ensure proper illumination by natural sunlight on sunny days to enable workers to work comfortably even at night. It has also been provided that the design would permit utmost flexibility as far as layout is concerned and at the same time expansion upto 130% on the lot itself would be possible. Even after this, in order to maintain a proper aesthetic look, a front setback of 9 meters has been provided and a similar setback of 13 meters has also been provided at the back.

At present, almost 95% of the construction of prototype sheds and the Common Facility Centre-cum-Administrative Block has been completed. The roads

are nearing completion and the water and electric supply systems would also be commissioned in the very near future.

One of the most important features of this project is the Common Facility Centre and the Technical Assistance Programme, which would be accommodated and operated through this centre. This Centre would be equipped with machines for tool making, pattern making, mould making, assistance in manufacturing processes like plating, testing of raw materials and finished goods. The centre would also provide facilities for training of operatives for the entrepreneurs. The technical assistance programme would be equipped with machines for tool making, pattern making, mould making, assistance in manufacturing processes like plating, testing of raw materials and finished goods. The centre would also provide facilities for training of operatives for the entrepreneurs. The technical assistance programme would be responsible

for marketing and accounting practices. This would be the first and the only forum of the type in this country and should prove to be a great boon to persons desirous of investing in industries and would also act as a motivating factor for investors in this sector.

The industrial park would provide the developed lots with having facilities of power and water at no profit and no loss basis with the added facility of deferred payment. The entrepreneur would be able to take possession of the buildings and lots against 10% payment of the total cost and would be required to pay the remainder in 15 years time with a simple rate of interest at 6% per annum only.

The allotments of the buildings and lots have already been finalised and their possession would be handed over to the entrepreneurs in the course of the next few weeks. In the first phase, industries which would be engaged in the manufacture of the following articles would

be accommodated:—

- Motor parts;
- Textiles;
- Hosiery;
- Plastic goods,
- Bread/confectionary.
- Bicycle tyres and tubes,
- Shoes.

- Storage Battery

- Lapizlazuli

- Printing Press

- Packing cases

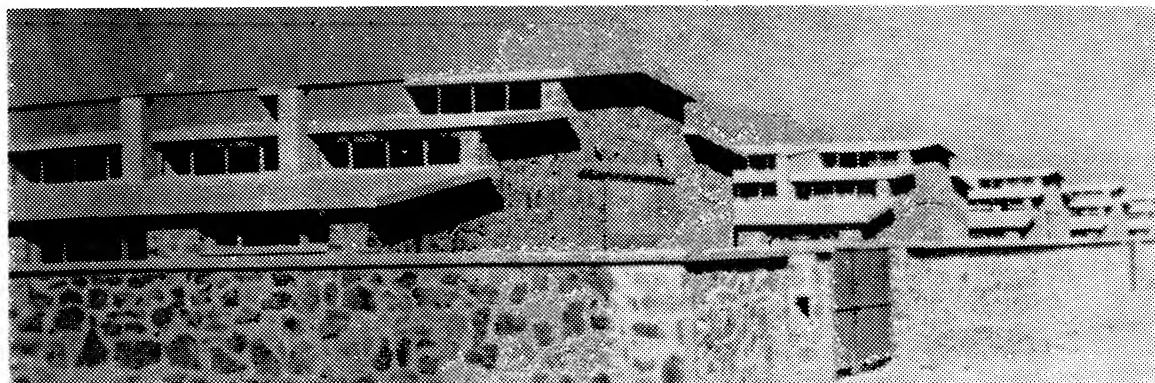
- Steel furniture

- Honey production

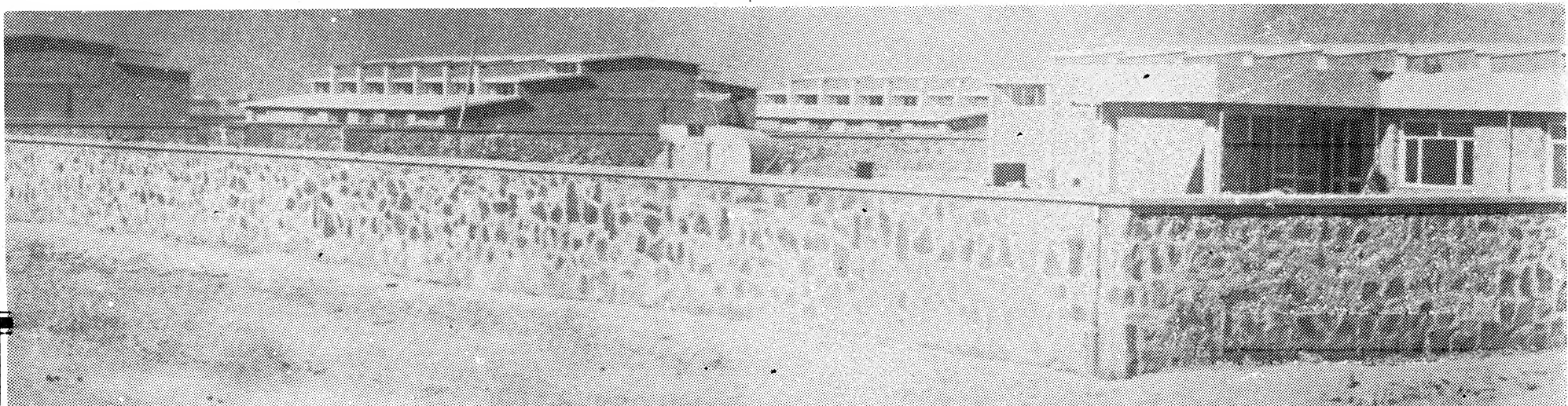
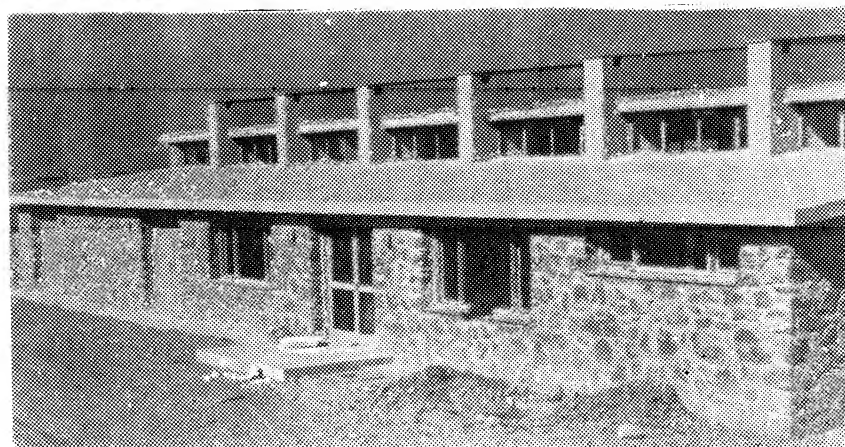
- Metal Spraying

The total investment put together, i.e. the investment by the Government of Afghanistan and the entrepreneurs would amount to Afs. 240 million in the first phase itself. Once all these factories are operative, goods worth Afs. 400-450 million would be produced and about 1100 workers would get employment.

The first phase of the project which aims at commissioning of the ten factories in the ready-made sheds and the Common Facility Centre, is expected to be completed by the end of the first quarter of 1355, i.e. by the end of June 1976.



ble for conducting thorough techno-economic studies to spot industrial possibilities, disseminate the information to the prospective entrepreneurs, assist them in creation of right type of industry, in selecting of the right type of equipment, installation and commissioning of the said equipment, commencement of production on commercial lines, institute scientific management,

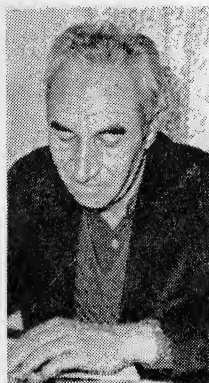


Portrait of Abu Nasr
Farabi produced by the
Department of Fine Arts,
Ministry of Information
and Culture.

FARABI

The great
scholar of
Afghanistan

"FARABI, ON ONE HAND, HAD A DEEP UNDERSTANDING OF THE ISLAMIC CULTURE AND THOUGHT, ON THE OTHER HAND, HE WAS WELL-INFORMED ABOUT THE GREEK PHILOSOPHY, AND KNEW PROFOUNDLY PLATO, ARISTOTLE, AND THE NEW PLATONEANS, AND THEIR WAYS OF THINKING. BESIDE THIS, HE WAS A MAN OF SOUND JUDGMENT AND BROAD OUTLOOK."



Ali Asghar Bashir.

On the occasion of the 1,100th birth anniversary of Abu Nasr-e-Farabi, a seminar was held in Kabul at the end of October, 1975. The seminar was inaugurated with President and Prime Minister Mohammad Daoud's message which was read by Information and Culture Minister Prof. Dr. Nevin. To give a brief account of this outstanding thinker's life and works, ARYANA reporter interviewed Ali Asghar Bashir who was a participant in the seminar.

Q— Who was Farabi?

A— Abu Nasr-e-Farabi, well-known in Europe as Alfarabius, was a great thinker of our country, and one of the most celebrated philosophers of Islam, who was living in the years between 875 and 950 A.D. His name and also his father's name was Mohammad. Abu Nasr was his by-name.

Farabi's birth place, according to his contemporary historian, Ebnon-Nadim, was Fariab, in Khurasan. He obtained primary and elementary education in his birth place. Then, as other Islamic scholars, travelled to various countries in search of knowledge. As a young man, Farabi went to Shash, Samarkand, Bukhara, Maru, and finally to Baghdad where he completed his studies. Afterward, he visited Cairo, Aleppo, and Damascus where he died in 950 A.D.

Farabi's father was a military officer of the Samanid Kings, but he did not want to take up his father's profession. He chose the road to knowledge, and in this road he went so far that he received the title of the "Second Master."

Q— What were his fields of study?

A— On the basis of his writings, it is known that Farabi was deeply acquainted with all fields of knowledge at his time, and wrote authoritative books in all these fields. His mastery of contemporary science and knowledge, enabled him to produce and compile books on medicine, theology, astronomy, music, logic and philosophy, many of which, unfortunately have been destroyed. Nevertheless, what is understood out of his existing writings and compilations, and other scholars' remarks prove that Abu Nasr had a very powerful hand in all these subjects, particularly in philosophy. In this latter field, Farabi established a special school for himself which influenced profoundly his successors.

Q— Who were Farabi's teachers?

A— All masters from whom Farabi obtained learning, are not known today. But we come across two or three names through books which include Farabi's short biog-

raphies, and realize that Abu Nasr had been taught and educated by these masters. The most famous of these masters is Yuhana Ibne Hayalan who was apparently a Nestorian Christian, and from whom Farabi learned logic and philosophy. The second master who taught Farabi, was Abu Bashar Mati Ibne Yonus, another Christian. The third person, who is known as Farabi's master and pupil, was Abubakr Ibne Seraj. Abubakr taught Farabi astrology and astronomy, and in return, learned logic from his student.

Q— They say Farabi could speak seventy different languages. What do you think about this?

A— Though believing that Abu Nasr knew seventy languages, is an exaggeration, there is no doubt that, according to the latest researches, he knew Dari, Arabic, Turkish, Sughdi, Syriac, and probably Greek.

Q— Do you suggest any number for Abu Nasr's writings and compilations?

A— Writings and compilations ascribed to Farabi, number from 103 to 120. While a number, out of these are explanations on Greek philosophers, like, explanation on Aristotles logics, explanation on Prophyrio's Isagoge, explanation on Ptolemaios Klaudio's Almageste, the rest are independent writings. In praise of these explanations, it is enough to say that Avicenna is frequently quoted as saying that if Farabi had not written his explanations he could not understand Aristotle fully.

Q— Have Farabi's books been translated in European languages?

A— Yes, Farabi's books opened their way to Europe during the Middle Ages, and the European scholars rediscovered the Greek philosophy and knowledge, mainly, through his writings. Abu Nasr's

important and useful book, Ehsa-ul-Uloom (Collection of Knowledge), which in its kind is the first encyclopedia of knowledge, for the first time was translated by a man called Gerardus Cremonensis, in the 17th century, which was published in 1932 in Madrid. Ehsa-ul-Uloom was translated to Latin by Ioannes Hispalensis and Dominicus Gundisalvi. This translation was published, much before the first one, in 1638, in Paris. In this book, Farabi classifies and explains the sciences and knowledge of his era. Abu Nasr has another book called Marateb-ul-Uloom (Degrees of Knowledge), which also classifies and explains the knowledge and understandings of his time. Because the original copy of Marateb-ul-Uloom had been lost, many thought it was not but the mentioned Ehsa-ul-Uloom. When its translation, in 1916, was published in Europe, it was found out that Marateb-ul-Uloom was an independent book on the same subject as that of Ehsa-ul-Uloom. Farabi's another famous book, Altanbeeh Ala Sabeelissaada (Awareness to the way to prosperity), in which he discusses the fundamentals of ethics, was also translated in Latin during the Middle Ages, and was published in 1940.

Farabi's Aarau Ahlel Madeenatelfazelah (Opinions of the utopians) was published by the celebrated orientalist, Friedrich Dieterice, in 1895, and its German translation in 1900. This orientalist translated also Farabi's eight other treatises and published them in 1892.

Farabi's book on music has also been translated in European languages and published.

Q— Speaking of Farabi's knowledge about music, do you believe the story which says once Farabi, at the banquet of a king, played a musical in-

strument which caused the audience first to cry, then to laugh, and finally to fall asleep?

A— I have heard this story, and even know that the king for whom Farabi played music, was Saifuddoulah, Ruler of Aleppo. Although this story seems to be a pure fiction, and judgment about it is far beyond my authority, it indicates Farabi's musical skill and knowledge, particularly with regard to the belief that Farabi himself invented a musical instrument called Qanoon. Moreover, according to authorities on the subject, Abu Nasr's book on music is the most essential and important book in this subject ever produced in the Islamic Period.

Q— Will you describe Farabi's philosophical world-outlook?

A— I should rather avoid a categorical answer to this question, for I am not well qualified for this purpose. Nevertheless, I will reflect other scholars' opinions in regard to your questions; Farabi, on the one hand, had a deep understanding of the Islamic culture and thought, on the other hand, he was well-informed about the Greek philosophy, and knew profoundly Plato, Aristotle and the New Platonians, and their ways of thinking. Beside this, he was a man of sound judgment and broad outlook. Therefore, he was able to establish a particular philosophical school for himself based on the intimacy and reconciliation of the Islamic beliefs and the Greek philosophy. Farabi presented philosophical stands for many fundamental religious issues such as Prophecy, the Resurrection and so on. Thus, he attracted Muslims' attention towards philosophy and rationalistic view points, and paved the road for his successors, Abu Sulaiman Man'eqi, Avicenna and others.

Farabi introduced interesting views on politics and ethics. For instance, he says that to reach the high levels and superior virtues, men need society and cooperation. A perfect society, according to Farabi, is the one in which individuals consciously help each other in order to achieve a real prosperity.





Dr. Zmarialai Tarzi and Dr. A. McNicoll signing the agreement. Information and Culture Minister Prof. Dr. Nevin and the British Ambassador to Kabul are also seen in the picture.

Monuments To be Restored

On April 16, an agreement on joint research was signed here between the Department of Archaeology and Antiquities of the Ministry of Information and Culture and the British Institute for Afghan Studies.

The agreement was signed by Dr. Zmarialai Tarzi and Dr. A. McNicoll, Head of the British Institute for Afghan Studies. Information and Culture Minister Prof. Dr. Nevin, and British Ambassador to Afghanistan J.K. Drinkall were also present at the signing ceremony.

Under the agreement, the British Institute for Afghan Studies will conduct archaeological excavations in the old city of Kandahar for two rounds. All finds are to belong to Afghanistan.

The British Institute for Afghan Studies will also restore the Chakari Minaret and the Monastery of Guldara at its own expense and publish papers on the results of joint studies and finds.

With regard to this agreement ARYANA reporter interviewed Dr. Tarzi. The following is the text of the interview:

Q— Which date does the Old City of Kandahar represent.

A— It is quite difficult to trace the history of the Old City of Kandahar in this early stage of archaeological excavations and before any sure indications, such as inscriptions, coins and other vestiges are delivered.

Judging from ancient travel accounts of historians and geographers, it is obvious that Kandahar city even then existed. Already, in the northern part

of the town at a place actually called SARPAUZA, a bilingual inscription, in situ, dates from the reign of the Buddhist Zealot ASHOKA, who lived during the 3rd century B.C. It is engraved in Greek and in Aramaic proving that people having a knowledge of Greek language used to live there.

Through other historical information we know that Alexander the Macedonian built one of his ALEXANDRIAS in ARACHOSIA which corresponds partly to the province of Kandahar. The scholars think it could be the old town of Kandahar.

Until the destruction of this town just before AHMAD SHAH BABA, the old town of Kandahar was still alive. Superimposed archaeological layers vouch for it.

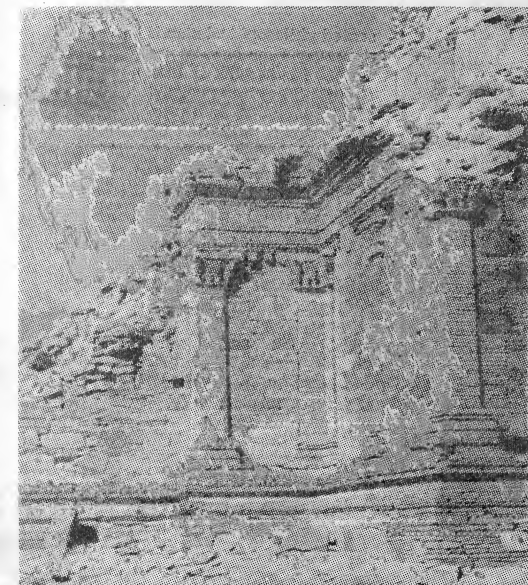
In other words, its history extends over different periods, Hellenistic, Parthian, Kushan, Hephthalit, Saffarid, Ghaznavid, Gurid, Timurid, Mogol and the Hotakid.

As for the prehistory, it is possible that the excavations will show some vestiges of bronze and the iron ages.

Not very far from Kandahar, about 55 km North-west, the excavations of Mundigak brought to light vestiges which can be dated from the fourth to the first millennia B.C. Other sites of very ancient periods are quite near the town. We hope archaeological excavations will fill in gaps in the brief scheme I gave here above and enable us to trace again the history not only of the town of Kandahar but also of all southern parts of our country as well as its relations with the Asian countries.

Q— What is the purpose of the excavations in the Old City of Kandahar? And what are your expectations of these excavations?

A— Archaeological excavations are scientific undertakings and so are the excavations in Kandahar. As for the results, it is obvious that aside from the value of the art objects unearthed we will get information on



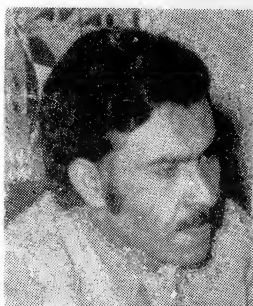
Great Stupa of Guldara (details of the pilasters).

the way of life of the inhabitants, their faith, their customs and at last their construction patterns and methods and their creative genius. I, already mentioned this briefly in my first answer.

Q— Has any research been done on the history of this site?

A— A first preliminary excavation was undertaken last year in order to verify the archaeological layers and to study the defense system of the town which consists of imposing walls. The archaeologists who worked there have already ideas regarding certain points.

Before that, except for the works of general order in the history books, the only studies over Kandahar to be quoted are, the one



Dr. Zmarialai Tarzi.

of Gerard FUSSMANN over the topography of the old town and another of Professor Daniel SCHLUMBERGER and his collaborators when they deciphered the inscription of Ashoka. The Italian scholars, also were busy with the inscription.

Q— Would you give some explanations about the Chakari Minaret?

A — The minaret of Tchakari can be seen from Kabul. It is located next to Shewaki on the top of the mountain separating the capital from the Logar region. This monument is absolutely the only one of its kind because the isolated constructions of the Buddhist period, the stupas, never take the form of such a slender tower. But, nevertheless, the same construction materials were used, which means: slabs of schist and assembled pieces, to give some stability to the construction. In certain representations of Greco-Bu-

ddhic art and later on, we have similar columns and their upper parts end with the representations of animals or of the three jewels. It is possible that the word Tchakra meaning a wheel, gave the name Tchakri, actually pronounced Tchakari. As for its use, it would only be a commemorative column, showing as will the road in direct relation with it, the spring. Its construction can be dated about the fifth or sixth century A.D. in relation with the stupas of Schiwaki and Goldara.

Q— How long will take restoration of the Chakari Minaret?

A— The restoration of the Tchakari minaret is in progress. The minaret will be restored during the first years of the contract signed between the department of Archaeology and Preservation of Historical Monuments of the Ministry of Information and Culture and the British Institute for Afghan Studies. An initial firming up of the foundations was carried out. The work was restarted this autumn.

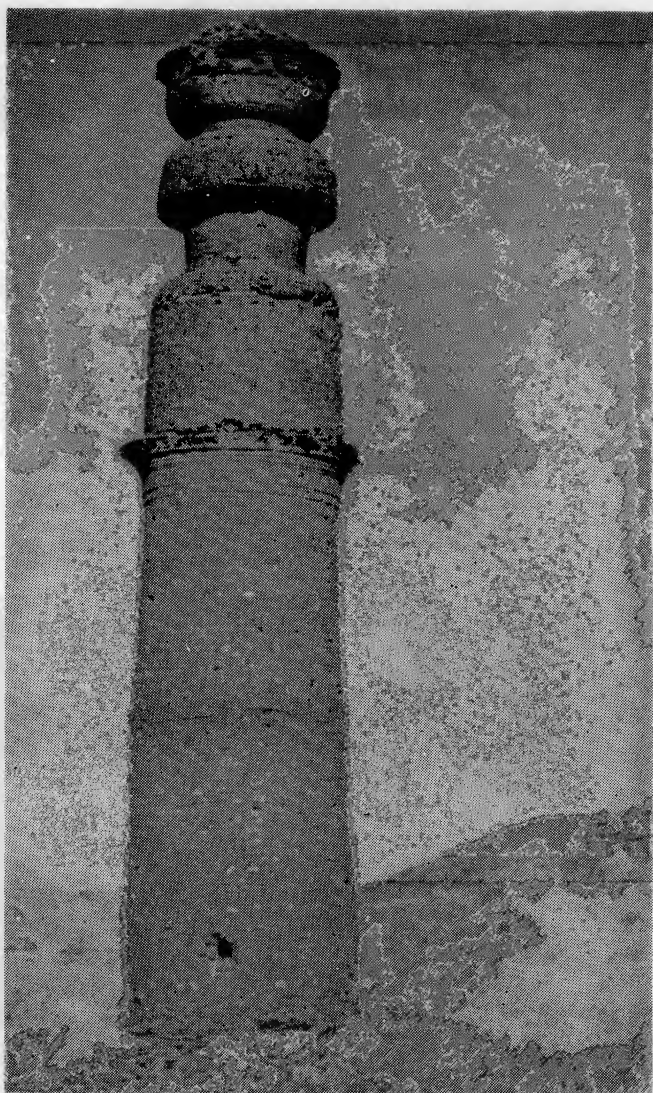
Q — Is the Monastery of Goldara a newly-discovered one?

A — The buddhic monastery of Goldara is located on the southwest side of the same mountain as the minaret of Tchakari. As its name indicates it is the Goldara of Logar. This monastery is known for a long time and was excavated about ten years ago by the French Archaeological mission in Afghanistan. The stupa of the monastery was already the object of a tentative restoration undertaken by the Kabul Museum, which was at that time, in charge of the Historical monuments.

Q— How long will its restoration take?

A — The British Institute for Afghan studies, will assume the responsibility of the restoration of this monument, after having finished the one of the Tchakari minaret. The restoration of Goldara stupa will be completed at the end of the contract, which means, in five years from now.

"THE MINARET OF TCHAKARI IS ABSOLUTELY THE ONLY ONE OF ITS KIND BECAUSE THE ISOLATED CONSTRUCTIONS OF THE BUDDHIC PERIOD, THE STUPAS, NEVER TAKE THE FORM OF SUCH A SLENDER TOWER."



The Tchakari minaret.

Winter 1975

ARYANA

(AFGHANISTAN REPUBLIC)

DUP



ON MAY 15, 1975, USTAD KHAIR MOHAMMAD THE VETERAN PAINTER OF AFGHANISTAN DIED AT THE AGE OF 62. ARYANA DEVOTES THE COVER OF THIS ISSUE TO THE LATE ARTIST'S "BUZ KASHI". FOR KHAIR MOHAMMAD'S LIFE AND WORKS SEE THE STORY ON PAGE 19.



Khair Mohammad- His life, His works



The veteran painter Khair Mohammad

Some years ago, I had gone to Paghman to produce a story for the newspaper for which I worked. The story was about the work of the students of Fine Arts Department in the open air.

When I reached near Chandalbaiee's Bridge, I saw a number of boys and girls sitting on the bank of the

river, busy with painting of an old building. I got out of the car and went towards them. Mr. Kuhzad, Director of the Fine Arts Department, recognised me. "We can't get rid of you", he said while shaking my hand.

"You make adventures, and I've to write about them. What's my fault then?" I told him. He explained that they had brought the class to show them the real

nature. "Students've to become acquainted with the original colors in nature," he added. "They've to observe and feel the reality of natural beauty."

After a while of talking, he introduced me to a very thin man, the veteran painter of the country, Khair Mohammad. Though I knew him by name, I had not met him until that time. He had a bony face with a fairly dark skin. A pair of penetrating eyes were shining under the glasses on his face.

"Welcome to our class," pointing to the boys and girls he said. I felt he could not breath easily. Then, looking quite exhausted, he sat down on a big stone, staring at the horizon. Th-

en he hit on his chest by his fingers, looked at me and said, "I'm sorry!"

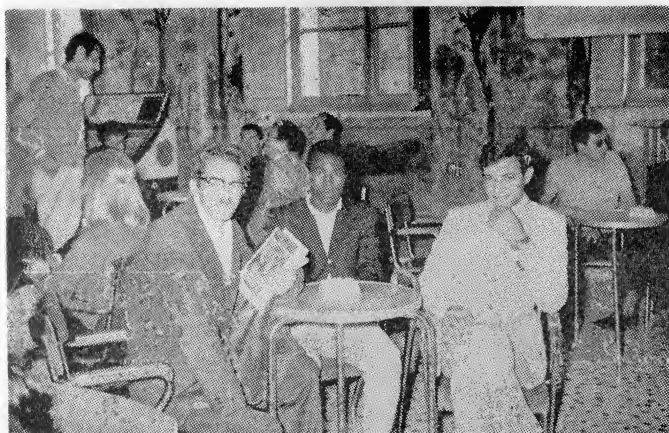
"Ustad suffers from an asthma", explained Kuhzad. "Paghman with a higher altitude than Kabul, is dangerous for him. I didn't want him to accompany the class, but he insisted for coming with us."

That was my first acquaintance with Ustad Khair Mohammad. I met him several times afterwards, and listened to his complaints of the cronic asthma. And finally, on May 15, 1975, I heard he had died at the age of 62, after serving 40 years in different branches of the Ministry of Education.

"We're school-mates," says Khair Mohammad Yari who should not be mistaken with the late Khair Mohammad. "He was a joyful boy, making fun of everything. He was a student with a promising talent. Therefore, all teachers liked him. His joyful character never caused him to show an impolite behaviour towards anybody."

Kuhzad believes that the late Khair Mohammad was

Khair Mohammad (the man with glasses) at a restaurant in Italy. The period he spent in Europe, affected his artistic style profoundly.



a very humble artist with no jealousy about his fellow-painters. He wanted to teach his students whatever he knew without hiding the mysteries of his art.

"He was an artist fond of painting portraits," says Kuhzad. "Human faces with all their expressions were artistically taking shape under his brush. Each single line of the faces he painted, was significant and expressive. While working on a portrait, Ustad Khair Mohammad didn't want to produce a pure similarity, he wanted to create artistic effects and manifest the complicated feelings of human beings. In such times, the painting brush was dancing over the canvas spreading different colors on it."

Ustad Khair Mohammad, according to Kuhzad, was a realist painter. His realism was the traditional realism of Afghanistan. He was deeply interested in the social and natural atmosphere of our country and reflected them in his works. Therefore, one can find various scenes of our people's life and the nature of Afghanistan fantastically recorded in Khair Mohammad's paintings.

"He had a great skill," adds Kuhzad, "in using water-color as well as in oil-color. In his water-colored painting he preferred employing "cold colors", while in oil-colored works he usually used "hot" ones."

Kuhzad says that the autumn was Ustad Khair Mohammad's most favorite season, for he could take the maximum advantage of his "hot" colors.

"Khair Mohammad's artistic life", explains Kuhzad, "is divided into two different periods. The first periods lasted until his visit to Italy where he studied European styles and techniques. In this period he worked within a small framework imposed on him at his school. Though he felt he was a slave within this framework, he did not recognised other spaces for flying."

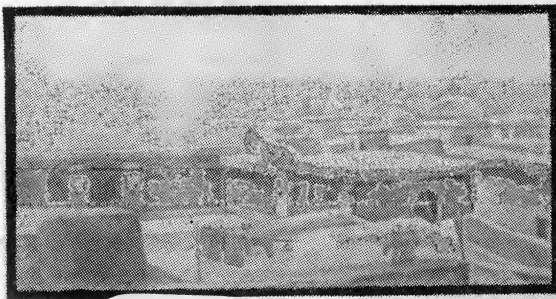
When he went to Italy and became acquainted with different artistic schools and styles, his concepts of painting changed, and the word of painting found a broader meaning for him.

Returning home, Ustad Khair Mohammad was a different artist—with more profound understanding of art and more courage in artistic creation. He used, then, colors in more complicated ways and with more freedom. Meanwhile, the subjects he chose, had more variety. All these characteristics caused his works of this period to have been more meaningful.

"He loved painting," adds Kuhzad, "and never felt tired of working. The thing of which he was afraid very much, was the imagination of the day when he may not be able to use the painting brush. And, unfortunately such a time came. During July, August and May, 1975, he couldn't work. Finally, on May 15, he left the painting brush for ever."

Miss Shaima, Khair Mohammad's daughter, says that in the morning of May 15 Ustad felt better. "He asked my mother to make some tea for him. Everybody was glad of this improvement. Then he went to his room, asking my mother to take the tea there. Whips of statues which madden she entered the room, she saw Ustad lying on his bed motionless. A moment later, she realised the very sad fact—Ustad was dead!"

Three paintings by Khair Mohammad which reflect life and nature in Afghanistan. Khair Mohammad at one of his exhibitions held in Kabul (bottom).





BUZ KASHI - A GAME OF THE BRAVES

The Grand Buz Kashi Games were held in October, 1975, in Kabul. President and Prime Minister Mohammad Daoud received members of participating teams and presented them with sports medals. The photo (above) shows the horsemen expressing their gratitude to the President.

Literally, "buz kashi" means "dragging the goat" but actually scores of riders on trained stallions forming rival teams compete with one another in grabbing a slain calf and not a goat in order to bring it to the pitch.

The sport begins early in autumn and ends in mid-winter. Sometimes when it is rather fair and sunny, this game is played in dead winter. In previous years, buz kashi was popular only in northern Afghanistan where the horse is considered to have been domesticated in ancient times. After the Afghan Olympic Federation took interest in the game, reorganised the various teams and started annual matches in Kabul with the victorious teams being awarded trophies, areas like Panjsher which is near Kabul started to have their own teams.

Moments before the start of the competition (left).

So one could say buz kashi is a highly popular game dating back to ancient times when the players probably could not afford to slay a calf and hence dragged a goat instead.

Why a calf at all?

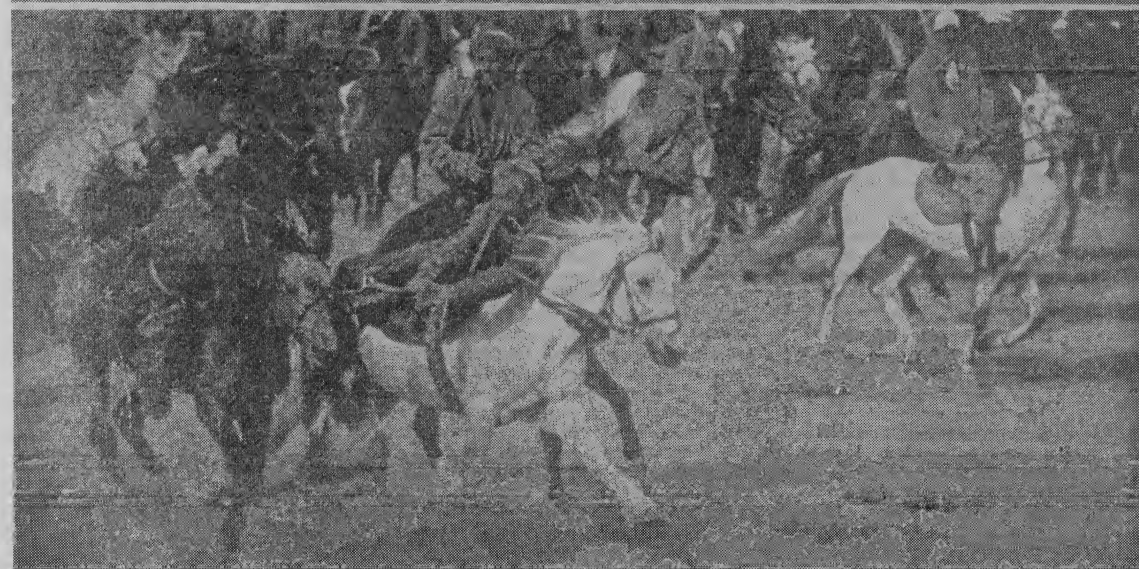
Because each rider is the symbol of physical strength and toughness. Lifting the carcass of a goat and dragging it behind him while his horse is galloping full speed is not his cup of tea. He wants to challenge his opponents by handling something very heavy and hard not to be torn to pieces or shreds when two champions struggle to grab it from each other. It is only a calf with its tough skin that can stand the wear and tear involved. And the slain calf is soaked in cold water for 24 hours to become tougher.

During the annual matches in Kabul, four teams, for instance, challenge four other teams in a combined game. Each team represents a single province and is headed by a champion either in person or he lends his trained horse to a jockey to defend the honor and reputation of his province. So the match is very tough and the competition really break-neck or cut-throat.

In northern Afghanistan, it is a matter of pride for every buz kashi champion to be able to perpetuate the tradition by training his son as a good rider or horseman to take his place in both skill and bravery. The tradition is usually encouraged by telling long tales about famous buz kashi champions of the past who were almost worshiped by the rank and file. When the son comes of age and realises the affections showered on him by marriageable girls in the neighbourhood, the delights of his future career becomes more tangible.

Buz kashi is guessed to have originated as a war game because in ancient times the cavalry played the most important part in the fighting because of its mobility and charging speed. And the cavalry had to be prepared for all eventualities all the time through such exercises which were not less strenuous than the actual fighting. Chenghiz Khan and his Golden Hordes brought their jugged-





naught to bear upon this part of the world in 13th Century by such tough horsemen who virtually lived on horse-back. Though the local ruler, Mohammad Khwarazmshah had a good size cavalry of his own, but its riders were soft and its horses not trained in the intricacies of such wars. For instance, any horse in one of the Golden Hordes could snatch anything of value or importance at the prodding of its rider while darting toward the target. In order to do so, the horse knelt down and grabbed the article in its mouth, carrying it for miles without fail. Also it could stand whipping by the opponent every now and then on the battlefield or exercise grounds. So did the rider when caught in a narrow corner and whipped black and blue by the hostile horsemen.

In the 15th Century, Mohammad Khan Shaibani (Uzbek) had excellent cavalry groups which invaded border areas in present-day Afghanistan and Iran. It was because of this cavalry that he so easily conquered Herat with the local ruler, Hussein Baiqara taking to his heels and finally refuge in Iran. A grandson of Tamerlane, Hussein Baiqara was a man of letters and preferred to listen to Jami's sonnet than watch a military march-past.

There are three main breeds of horses in northern Afghanistan: the Arab, the Kataghani and the cross-breed. The Arab steeds are world-famous not needing any praise. They are fast enough for buz kashi game but not big enough. They rather make the best race horses but not topping the list when it comes to buz kashi. The Kataghani breed is bigger and sturdier and thus can stand much beating. The cross-breed is known as "Garg" due to the fact that the first male crossbred stallion developed some sort of skin disease which is locally known as garg. Two symptoms of this ailment are itching and losing hair. Some dogs are suffer from this especially in hot summers.

The best Kataghani and Garg horses are almost equivalent in price. However, a man who wants to have the best horse or horses for buz kashi to gain more fame in the land buys wild

colts that make good horses. These colts are trained by adept horseback riders who are hand-picked and well-paid. They walk each stallion for part of the day and ride it for a couple of hours at various speeds according to its age, the kind of terrain and the time left for the buz kashi match. Most of the riding takes place when the weather is cold and the walking after the riding to dry the sweat as a horse does not perspire.

The rider also wears special garments. For instance, he is clad with a loose robe called "chapan" around which he ties a turban or something to tighten his waist and not allow his garment to flap in the air. He also ties a scarf around his head because the traditional headgear like that of British guardsmen is too heavy and warm. His foot-wears are of course long boots which are worn in many parts of northern Afghanistan be it summer or winter, hot or cold.

However, when there is a formal match between two or four rival teams, each team has a special colour to be easily distinguished by. For instance, the team from Takhar which is one of the best in the whole country wears scarlet shirts and trousers and yellow caps. The team from Balkh which became this year's champion wears green shirts and trousers and red caps. Or their caps match their garments in colour. In other words, the horsemen are much urbanized when they come to Kabul. This is so because on the one hand the Afghan Olympic Federation has done much to modernize the game as well as the garments of the teams but also due to the fact that the riders themselves do not wish to look shabby in the eyes of hundreds if not thousands of foreign tourists visiting the capital in October to watch the buz kashi matches. Most of Afghans are proud people but those who are popularly called "pahlawan"—"the champion"—are apparently prouder than others when it comes to matters of national prestige. And everyone is bent in carrying the carcass three times to the pitch to win the match.

Since men as well as horses could get killed or cri-

ppled for life, do the horsemen take such great risks only for the sake of being called champs. Or to get the annual trophy? Or to make money?

I think all the three factors contribute to the making of a buz kashi champion but there is something more. All people, especially the youth like action and there is plenty of it in buz kashi. Some people like to live dangerously and most of the champs belong to this category.

But it should be noted that many people who own one or two stallions spend lots of money on them. Buying a good colt or trained horse costs a lot of money and the price goes higher and higher every year. For instance, a top-notch trained horse costing Af. 60,000 three years ago is to be bought for Af. 100,000 or even more nowadays. Also hiring a horse trainer and feeding the horse itself is a very costly proposition.

How about those who possess good horses but are not good horsemen either as the result of accident or frailty of health? Well, these people can always hire jockeys. When the names of champions are announced at the end of the annual matches, the horse on whose back the champ carries the carcass to the pitch is also made known. For instance, it is announced that Pahlawan Maqsum scored three times while riding Anwer Beg's horse. More often than not, the rider does not charge the horse owner for riding his stallion unless he is permanently hired by him in which case he is also given a handsome tip.

Buz kashi matches usually begin at Bagrami Golf Course near Kabul, and inside the Ghazi Stadium which is being renovated at present. However, the best arena for this tough game is a kind of bowl near Kunduz in northern Afghanistan because the horses are normally unable to trample the spectators—unlike at Bagrami—due to the depression of the ground inside the bowl on which they gallop. In Mazare Sharif, also in northern Afghanistan, the best arena is the Shadayan Desert which is a terribly vast area giving the stallions as much space as they could tolerate.

How the horses are brou-

ght from northern Afghanistan to Kabul? In most cases, the horse owners hire trucks to carry their horses all the way to Kabul. En route, the trainers feed these and take good care of them at halting stations so that none of them is weakened when they are called upon to dart inside the arena.

What do the horses do when there are no buz kashi matches? Well, they are well-fed and well-groomed till the next tournament comes but they are not generally allowed any sex life except once a year to perpetuate the breed. The trainer takes out each horse to ride and walk as mentioned before but no buz kashi horse worthy of the name is used for other purposes.

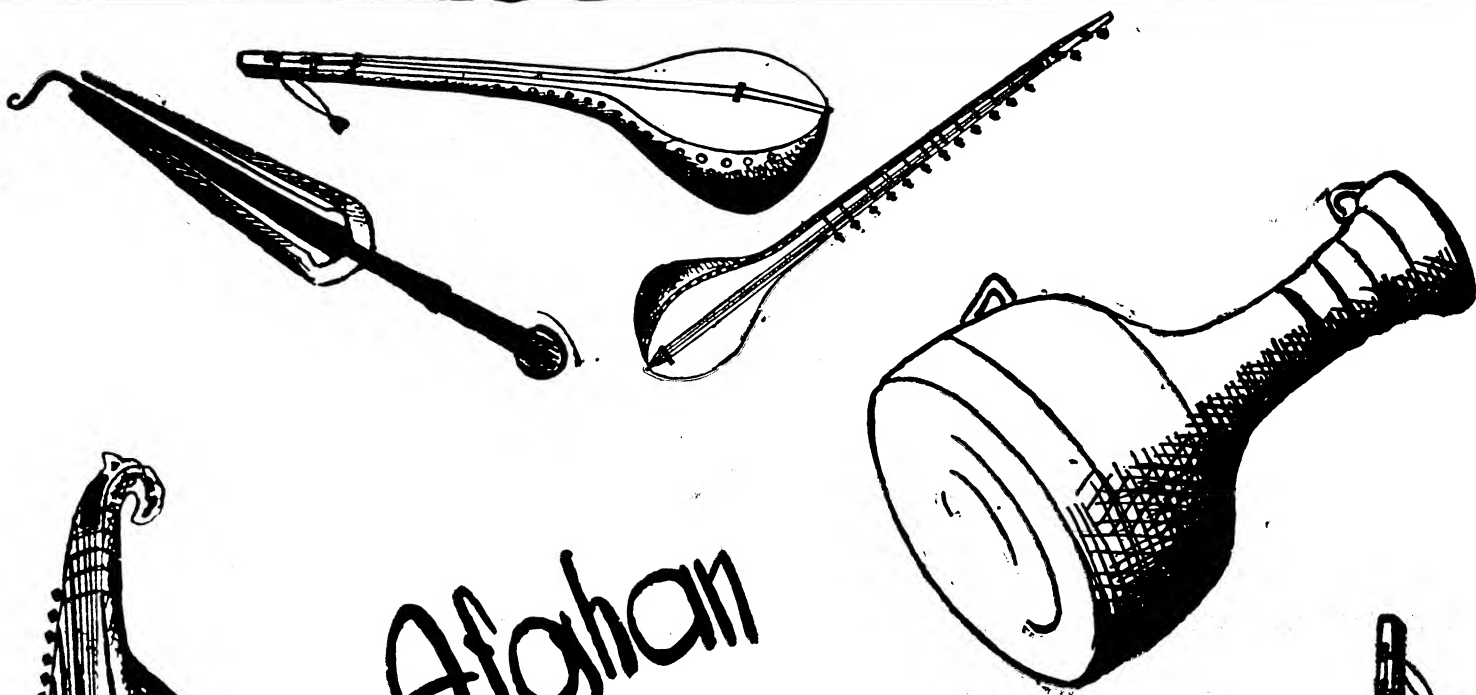
No bristle on the neck or tail of a buz kashi horse is cut or plucked because those on the neck are very useful when the horse leaps forward, jerking the rider with it in which case he grabs a bunch of its bristles if he misses to hold on to the raised end of the saddle. And a horse without a thick bunch of hair at the end of its tail is considered no horse at all. Therefore it is one of the greatest insults to a gentleman to have this part of his horse's tail cut off.

The colour of the horse's skin is of secondary importance as compared with its breed and pedigree. But trainers are capable of recognising the best horses from the spots they notice on their foreheads and knees.

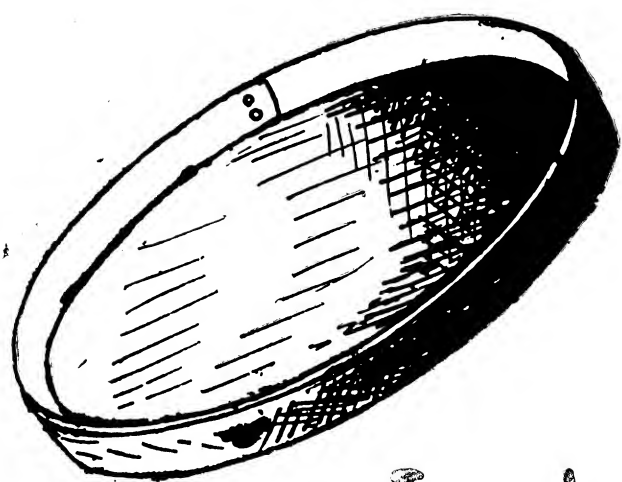
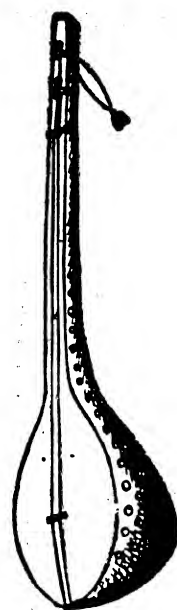
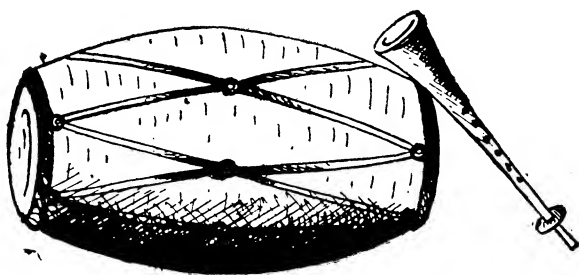
Nobody has so far compiled a book on how to raise a buz kashi horse. From what the writer has heard from some good horsemen, it is lots of barley, some yokes and butter that put so much strength in the horse. However, daily exercises are also vitally important for both the steed and the rider.

The more colloquial term for "champion" nowadays is "chap andaz" which is also used as something like the "carpet bagger" in English. But the real chap andaz is a real champ due to his galantry and magnanimity. And the buz kashi game is the game of the champs. It is to be watched to be believed.

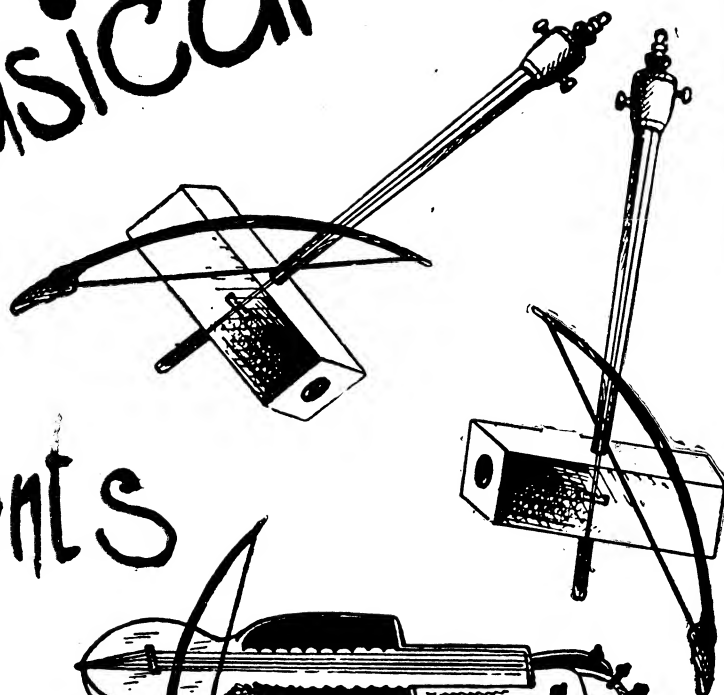
By: A. H. W.



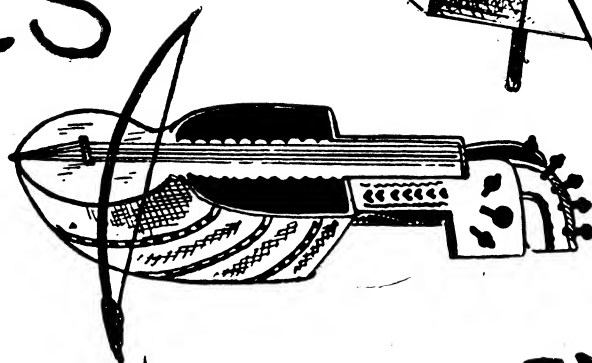
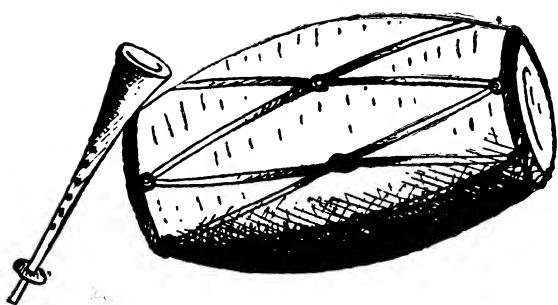
Afghan



Musical



Instruments



AFGHAN MUSICAL INSTRUMENTS

"A STUDY OF CHINESE TALES REVEALS THAT FOUR THOUSAND YEARS AGO, CHINA SENT LINK LIN TO BALKH TO BE TRAINED IN PLAYING A MUSICAL INSTRUMENT OF THIS COUNTRY—TULA."

At the end of Oct., 1975, an exhibition of Afghan musical instruments was opened at Esteghlal High School by Mr. Hamed Husseini, Director of Music Department of the Ministry of Information and Culture. At the exhibition, organized by the French Cultural Center in Kabul, some seventeen Afghan musical instruments had been put on display.

Some of the exhibits, put on display, are briefly introduced:

TULA-Tula (wind pipe) is one of the oldest Afghan folk musical instruments. In its crudest form, it is made of reed. The reed is cut in different sizes with different number of holes with varied diameters. With specially designed mouth-piece, and varied holes, Tula sounds majestic on the mountain side of Afghanistan.

George Farnenr, an orientalist, has noted that Tula is more than 4,000 years old. Archeological finds from Nangarhar, in eastern Afghanistan, also indicate the use of Tula, and these finds date back to the first and second centuries A.D.

Mawlana Jalaluddin Balkhi, the great poet and mystic of Afghanistan during the 13th century A.D., begins his famous work, Mathnawi, with the tale of Tula. In his first line he says:

"Listen to the tale of Tula,

Which complains of disassociation..."

CHANG-Chang is a crude folk musical made of a "U" shape piece of iron with a vibrating thinner plate in between. The top ends of the "U" are bent inside, and come to a MM. distance from the vibrating plate. The instrument is to be placed secure in between the upper and lower teeth and the plate to be touched gently by the middle finger of the right hand. For variation in the tune, the breathing is brought under control.

Chang dates back to 2,000 years, but evidences have also been found of it dating back to 5,000 years. Poets, for instance Ferdawisi, 11 century A.D., have stories in praise of Chang. Ferdawsi in one place says:

"Rubab and Chang invite you to listen carefully
"To the message of intellectuals..."

RUBAB-Rubab is yet another one of the most important folklore musical instruments of Afghanistan. Rubab is a stringed instrument, four for base and about fifteen for pitches. Recorded evidences of Rubab date to the finds of Nangarhar, 2,000 years ago. The technical skill required for playing Rubab, is greater than that of many other popular stringed instruments. Rubab is made of strong wood with an animal skin for the cover.

DAIRA-Daira in Dari language means circular. Daira, thus, is a circular folklore musical instrument

with a recorded history of 2,000 years.

The circular ring of Daira is made of wood molded by special process for the purpose, and a flat and thin piece of animal skin spread over it after the pattern of drums.

Since Daira, can be constituted very cheaply, it is more popular, and is widely used for family entertainments.

TANBOOR-Another sophisticated Afghan musical instrument is Tanboor. It is a stringed instrument, whose number of strings varies according to the size of the instrument. In general, however, Tanboor has either 16, 24, or 32 strings. It is believed

that the Indian Setar is a developed form of Tanboor.

DOHL and **SURNAI**-Dohl is the oldest musical instrument of the Afghans and their ancestors, the Aryans. Dohl is made of an empty selenderical piece of wood, the two ends of which are covered with animal skin. For getting a low or high pitched sound, one end of the Dohl is smaller in diameter than the other. It is played with either two hands or two pieces of stick. The beats of Dhol well suit joyful ceremonies and field operations.

A traditional instrument maker.



Surnai, in fact, is a bigger Tula. However, the main difference between the two instruments are their size and the general nature of their tunes. Surnai has a stronger echo, and is most often played with a Dohl.

ZERBAGHALI - Zerbaghali resembles a Dohl, with the difference of having an earthen-ware body. Zerbaghali is found in various structural forms. The base of its body is always flat and covered with animal skin. While playing, it has to be secured under the player's arm, and with the help of one or both hands it is played.

DOTAR-This word in Dari language means "two strings". It is, therefore, a two-stringed musical instrument, and enjoys a rich history. It could be considered a crude form of Tanboor.

CHARTAR-Chartar, four strings, is yet another Afghan musical instruments, and is in reality, a modification of Dotar.

SARENDA-Sarenda is also a stringed instrument, but unlike Tanboor, Dotar and Chartar, it is played with a bow. Sarenda's lower part is made of a hemispherical box one side of which is covered with animal skin.

GHICHAK- Ghichak, in fact, is the primitive form of Sarenda. In certain localities, people make it out of tins. Like Sarenda, it is played by a bow which is made of fine animal hair.

DANBOORA- Danboora is another musical instrument popular among people in Afghanistan. Donboora resembles Dotar and Chartar, but it is slightly smaller than the other two instruments, and is also made of wood with strings attached to it.

WAJ-This musical instrument is found only in Nooristan. The painting over the head of the statue of Buddha in Bamyan, shows a couple of girls playing a musical instrument similar to Waj. The Nooristan Waj resembles the Sumerian harp in 4,000 years ago.

Mr. Hamid Hussein who delivered the brief information about the Afghan musical instruments, belie-

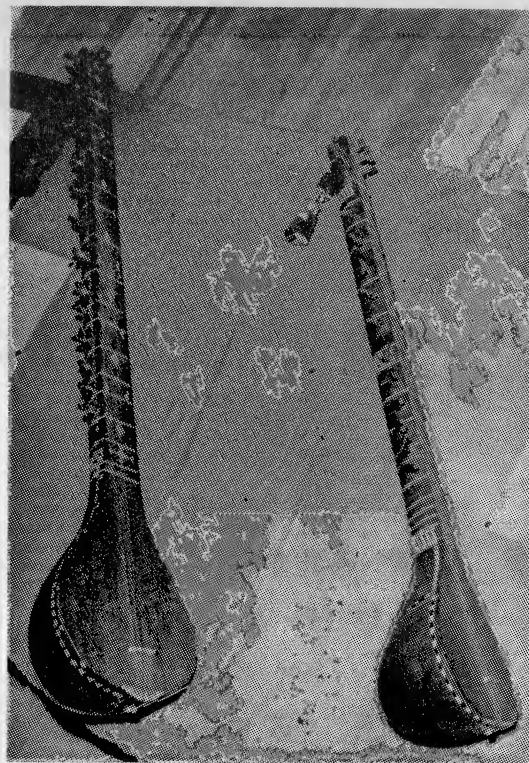
ves that Afghanistan with her thousands of years of civilization, enjoys a precious folklore which from the stand point of quality and quantity is of great importance. This importance has been recognized by orientalists and researchers of folklore in recent years. Ancient Aryana, today's Afghanistan, produced several of the most important civilizations of Central Asia. The influence of these civilizations is still evident, not only in Afghanistan, but also in other parts of the region. The best example of this rich heritage, is the widespread occurrence of Afghan music and songs in places where the ancient residents of Afghanistan travelled.

"Recorded evidences of Afghan music," says Hussein, "goes back for about four thousand years. In the social and sacred book of the Arayans, Reg-Veda, a chapter has been devoted to songs, dances and music of Aryans. This descriptive chapter shows that the ancient inhabitants of Afghanistan enjoyed their tradition of folklore even then."

Mr. Hussein adds that George Farmer, an orientalist, writing about Tula, one of the ancient instruments of Afghanistan, state, "A study of Chinese tales reveals that four thousand years ago, China sent Link Lin to Balkh to be trained in playing the instrument."

Mr. Hussein continues that a group of Danish orientalists, who visited Afghanistan some years ago, state the following remarks on Chang which is one of the musical instruments of Afghanistan. Hussein quotes them as "In the central mountain ranges of this country, some five thousands years ago, there existed a type of Chang which had a remarkable resemblance to that of the Sumerians.."

"Similarly," Mr. Hussein goes on, "archaeological finds from Nangarhar, in eastern Afghanistan, include a scene showing a number of musicians playing with musical instruments such as Rubab, Dohl, Tula, Daira, and Chang. These finds date back to the reign of Kanishka,

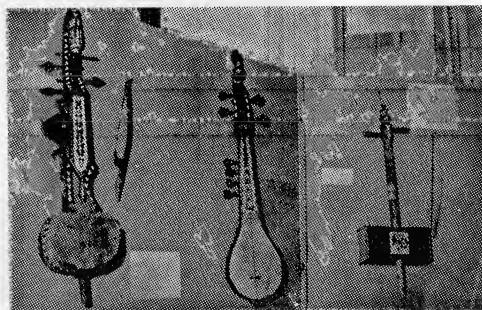


first and second centuries A.D."

According to Mr. Hussein, in the field of music, particularly folklore songs and tunes, Afghanistan with its rich and glorious history is considered among the first countries of the world to have developed an authentic folk music.

Afghan music during the Kushan Era (2nd century A.D.), the Ghaznavid Empire (10-12 centuries A.D.), and the Timurid Period (14-15 centuries A.D.) along with the other branches of fine arts such as painting, sculpture, calligraphy, and stone carving

reached high levels of perfection. It also had periods of relative stagnation due to the socio-political reasons. At this point the endeavours of a number of great and devoted musicians are of significance; it was due to their selfless and continued struggle that a revival of folk music occurred in our mother land.





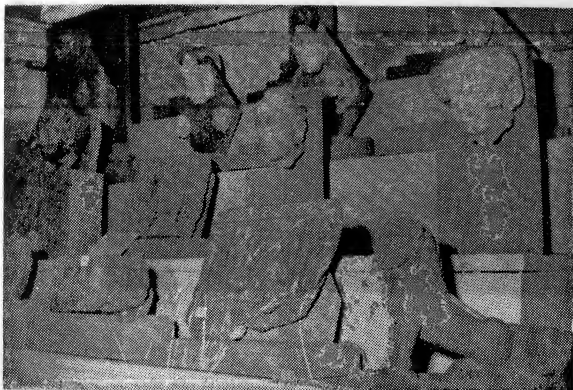
For those developing countries who have had a rich past, smuggling of the historical objects is a great problem today. Smugglers of these goods, mostly for-

eigners, aware of the enormous demand for these things in international markets, visit the concerned underdeveloped countries, buy the historical objects at a low price, and make any effort to take them illegally out. No doubt that the smugglers do not always face failure. When they succeed to smuggle a piece of such objects they make a fortune.

On the other side, the governments of these developing countries, interested very much in their ancient cultural riches, take every measure to prevent such smuggling. Though it is a difficult job, they have to carry it out for preserving their cultural heritage.

Smuggling Culture

The photos on this page show some of the objects siezed at the Kabul International Airport. The relics belong to the Greco-Buddic civilization.



Afghanistan, with its glorious past, is a treasury of precious historical objects. The more archeological excavations are carried out in various parts of Afghanistan, the more riches are discovered here and there.

The government of Afghanistan, with due consideration to the importance of the issue, tries its best to save and secure the historical riches of the country. In the course of the anti-smuggling operations of the government of Afghanistan, a number of valuable objects have been seized by the police.

A source of the Interior Ministry, in regard to the issue, said: "To curb this kind of smuggling, we have to keep under strict control places, such as airports and borders".

It has been because of such a control that at Kabul International Airport and on the eastern and western borders of the country, time and again precious statues, coins and other ancient relics were intercepted.

"Smugglers are mainly foreigners, though there have been some Afghans involved as well," said the source of the Interior Ministry. "When somebody, no matter Afghan or foreigner, smuggling the ancient relics, is arrested, he is punished according to the law, and the relics are sent to the Kabul Museum. The degree of the punishment is determined on the basis of the object's value."

Entering the Kabul Museum, visitors' attention is attracted by a couple of statues on the left hand side. The statues, both of stone, show Buddha and Buddhasattva. The Buddha, in sitting position, has a height of 1.20 meters, and Buddhasattva, standing, 1.28 meters. These statues are fr-

om among the objects seized by the police and handed over to the Kabul Museum.

"We have put some of the intercepted relics on display," said a source of the Kabul Museum. "Because they complete the collection of our museum."

The source said that if any body wants to take an antique out of the country, he has first to present it to a department at the Kabul Museum, specially set up for the purpose of checking and assessing of such objects. If the experts approve that the antique can be taken out of Afghanistan, a permission slip is stuck to the object.

"The standard for giving the permission is fifty years", the source added. "On this basis, if an antique is not more than fifty years old, then it receives the permission. Special cases may also exist. In these cases, an antique may be older than fifty years, but scientifically worthless. In such a case, the antique is allowed by experts to be taken out of Afghanistan."

"When is an object 'scientifically' worthless?" I asked the source.

"There are criteria for such assessment," he answered. "Abundance, for instance, is a criterion. To give an example, I should say there are antique rifles which are hundred or even two hundred years old, but because plenty of such rifles are found all over Afghanistan, there is no necessity to prevent them being taken out of the country."

How do visitors become aware of this restriction? The source of the Kabul Museum, answering to this question, explained that in all Afghan embassies and consulates in foreign countries notices are presented

to the would-be visitors to Afghanistan in which all regulations have been described in detail. Moreover, in the borders of the country and airports also such notices are on display before the visitors' eyes.

"How many objects have been delivered to this museum so far?" I asked the source.

"In the last two years we have received about 5,000 coins and some 3000 pieces of statues which mainly belong to the Greco-Buddhic Period", replied the source.

"At what a price usually such things, for instance a statue of Buddha, is sold in European countries?" was my question.

"I can not determine a precise price for it," answered the source. "The thing I can say is that they are sold at very high prices in European markets, particularly in London."

The notice of the Directorate General, Museums of Afghanistan, says:

The attention of all tourists and collectors of art objects is drawn to the following:

1—Diffination: For the purpose of this regulation the term "Cultural Property" includes:

a—The product of archaeological excavations or discoveries:

b—Elements of historical monuments or archaeological 'sites' which have been dismembered;

c—Property of artistic interest which is more than fifty years old;

d—Rare manuscripts, coins and art books;

e—Property which is important for history, including the history of technology;

f—Objects of ethnological interest;

g—Scientific collections and important collections of books and archives, including photographic and musical archives;

(The following list, which is not exhaustive, indicates various items of such "Cultural Property": statues, bas-reliefs, high-reliefs, manuscripts, miniatures, frescoes, metal objects, ceramics, glass objects, architectural panels, rocks ins-

criptions, parchments, precious stone carvings, engraved rocks, coins, all armour and arms, including fire-arms and swords,, tapestries, etc.)

2—The export of "Cultural Property", effected contrary to the provisions noted above, is forbidden and is subject to confiscation without compensation;

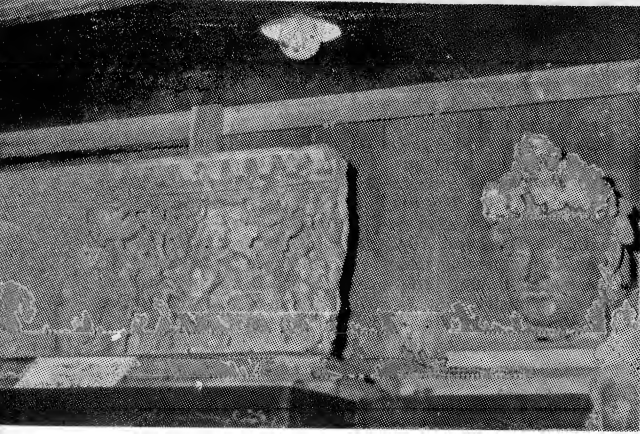
3—Tourists and collectors may, however, export objects under the following conditions:

a—All articles must be accompanied by a valid export certificate, which will be either delivered or refused promptly;

b—Articles declared at customs lacking export certificates, will be sent to the Kabul Museum.

"How do you deal with the objects carried by the tourists which have been bought or obtained from outside Afghanistan?" I inquired the source of the Kabul Museum.

"To prevent any sort of confusion, nobody is allowed to bring historical objects to Afghanistan. If any person carries such an article, while entering Afghanistan, he is required to leave the article in the border custom-houses or at the airports", the source explained.



Valuable objects seized at Kabul Airport while being smuggled (right and left).

ARYANA

(AFGHANISTAN REPUBLIC)

Quarterly, published by the Ministry of
Information and Culture.

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Editor: Azam Rahnaward Zaryab.

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Address your enquiries to:
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REPUBLIC OF AFGHANISTAN.

“... What I want to say clearly
is that no national movement
has ever succeeded and
will never succeed
unless it takes its source
from the beliefs and opinions
of the sons of this land and
receives full backing
and support of the Afghan nation.
Our history is
the best evidence of this.”

(President Daoud)

MINING-new prospect

MINING-new prospect

MINING-new prospect

MINING-new prospect

MINING-new prospect

MINING-new prospect

MINING-new prospect

Explorations carried out in Ainak and Darband reveal that there is an estimated 1.5 to two million tons of copper in Ainak and up to one million tons in Darband.

Since the start of the explorations in Ainak area two years ago, 1,000 metres of tunnels and 11,000 metres of exploratory boring have been undertaken in order to determine the reserves, a source of the Mining and Geological Survey Department of the Mines and Industries Ministry disclosed.

The explorations have been carried out in accordance with the detailed plans prepared by the department, it said.

"To complete the exploratory stage, another 24,000 metres of boring has to be done and another 2,000 metres of tunnel have to be drilled," it added.

To meet the requirement for the remaining part of the explorations, new machinery has been ordered from the Soviet Union.

"Actual mining will be commenced after the compilation of the report on technical and economic feasibility of the mines," it continued.

Preliminary explorations show that the Ainak reserves have 1.2 to 3 per cent copper, and this means a total of 1.5 to 2 mil-

lion tons copper holding, the source went on.

The Ainak reserves cover a ten sq. kms. area, and eight kms. to the east of this site lies Darband, whose copper mineral zones continue up to seven kms., according to the source.

"Geological formations of Darband resembles Ainak copper reserves, but its strata are more complicated than Ainak. Subsequently, its reserves can not be determined by drilling operations alone. This is why tunnels are being drilled, and deeper wells sunk to determine the quantity of copper in the reserves," it continued.

"So far, five tunnels having a total length of 631 metres, and 2160 sq. cubic metres of canals have been drilled in the past four months," it said.

In reply to a question, the source said that the percentage of copper in the Darband reserves is higher. "The reserves contain an estimated one million tons copper," it added.

Exact figures on reserves and percentages will be available when explorations are completed, according to the source.

According to the detailed plan, 1500 metres of tunnelling, and 10,000 metres of canaling will be executed in Darband during the current Afghan year, the source added.

"Seven kms. to the north of Ainak, is another copp-

er reserves area called Jauhar which, compared to Ainak and Darband, is smaller. The reserves area is an estimated 2.5 kms," it concluded.

* * *
The barite reserves in Sanglan district of Herat province holds an estimated 1.5 million tons of barite of various categories, the results of the exploratory and technical survey show.

More than 6,000 tons barite has been exported to the Soviet Union, in accordance with the existing agreement, during the Afghan year. Prospecting of the mines was started about one and a half years ago, a source of the Prospecting Department of the Mines and Industries Ministry said.

"Afghanistan is to export 10,000 tons barite to the Soviet Union during the current Afghan year from Sanglan, following the conclusion of a new agreement," the source added.

"Twenty six high quality seams of barite have been discovered in the mine, some of which have varying thickness and stretch between 40-520 metres," the source went on.

Meanwhile, work on building a 14 kms. long road to connect the mining site with the Turghundi Highway, is progressing under the aegis of the Public Works Ministry.

Another barite mine, di-

scovers in Faranjal of Ghurband, is also being prospected. The barite from this reserve is delivered to the Ghuri Cement Factory, where it is milled into powder and given to the prospecting department which uses it for drilling deep gas and oil wells for prospecting, the source said.

"This way foreign exchange is saved from the purchase of barite from abroad," it concluded.

* * *
The first drilling site for petroleum prospecting in Kohsan district of Herat province was pinpointed on September 4 in the presence of Education Minister and then caretaker of Mines and Industries Ministry, Prof Abdul Kayeum and Herat Governor.

Prospecting drilling up to 3,200 metres depth will be started shortly, a source of the National Petroleum Institute in Herat said.

The site where drilling begins, has been fixed by Afghan and foreign experts after months of surveying. The site has been said to be interesting from the view point of prospecting.

The Minister later visited the work plan of the seismic group in the prospecting area of Kohsan district.

A group of Afghan and foreign experts of the National Petroleum Institute are surveying and prospecting for oil in Kohsan.



A R Y A N A Photo-Album

Above: Dar-ul-Aman Palace, a splendid building in Kabul, housing now the Ministry of Justice and the High Judiciary Council. Photo by Jafayee.

Below: Bagh-e-Bala Palace, the famous monument of Kabul built during the 19th century. The building located on the top of a hill, was transfered into a restaurant in the recent years. Photo by Jafayee.

Right: The ornamented camels. Photo by Sharar.





1,100 years ago a child was born who later became one of the greatest scholars of the world. His name was Mohammad Abu Nasr Farabi whose 1,100th birth anniversary was celebrated in Afghanistan at the end of October 1975. (page 16).



Smuggling historical objects is a problem for the countries with a rich past. See the story on this issue on page 28.



Khan 1000
1975

Special Envoys in Afghanistan



Head of State and Prime Minister, Mohammad Daoud, received Presidential Envoy of Democratic People's Republic of Korea, Yang Hyong Sob, at the Presidential Palace on August 9.

The office of the President said during the meeting Yang delivered the special message of Kim Il Sung, the President of Democratic People's Republic of Korea to the Head of State and Prime Minister of Afghanistan.

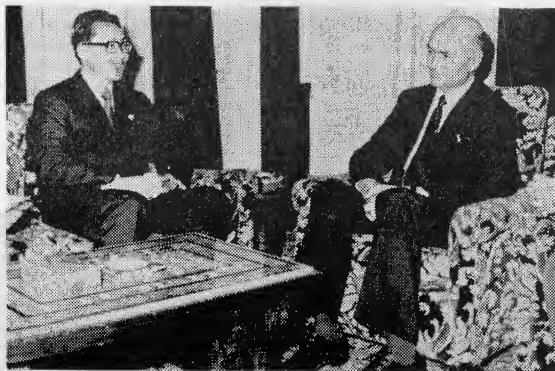
In the morning of the same day, Yang Hyong Sob met Mohammad Naim at the Foreign Ministry. Earlier at 9 a.m., he met Deputy Prime Minister, Dr. Mohammad Hassan Sharq. During the meeting issues of mutual interest were discussed.

The Presidential Envoy of Democratic People's Republic of Korea, who arrived here on Aug. 7, also met Deputy Foreign Minister For Political Affairs, Waheed Abdullah, at 9:45, August 9, during which issues of mutual interest were discussed.

Yang Hyong Sob, after his official and friendly visit, left Kabul on Aug. 11.

President and Prime Minister Mohammad Daoud receives the special envoy of the President of the Democratic People's Republic of Korea (above).

Yang Hyong Sob meets the First Deputy Prime Minister Dr. Sha-q (b:low) and Planning Minister Ali Ahmad Khuram (bottom).



Special Envoys in Afghanistan



President and Prime Minister, Mohammad Daoud, received Dr. Soo Young Chung, the special envoy of the President of Republic of Korea, Park Chung Hee, on August 11, at the Presidential Palace.

During the meeting, Dr. Soo delivered the special message of President of Republic of Korea to President and Prime Minister Mohammad Daoud.

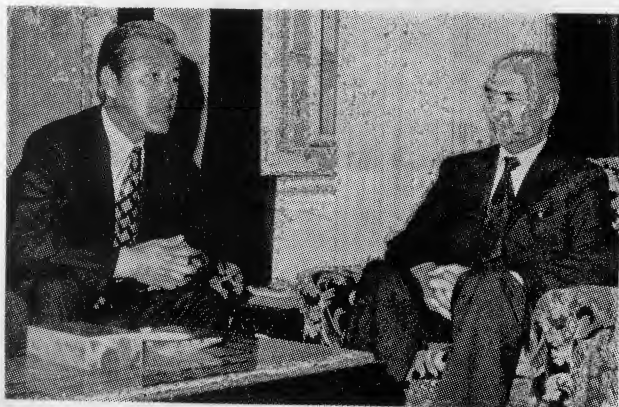
At 10 a.m. of the same day, Dr. Soo Young Chung paid a courtesy call on Mohammad Naim at the

Foreign Ministry. He also paid a similar call on Deputy Prime Minister, Dr. Mohammad Hassan Sharq, earlier at 9 a.m.

During the meeting with Mohammad Naim and Dr. Sharq, the special envoy of the President of the Republic of Korea, discussed issues of mutual interest between the two countries.

Dr. Soo after his official and friendly visit to Afghanistan, left Kabul on August 12.

President and Prime Minister Mohammad Daoud receiving Dr. Soo Young Chung, the special envoy of the President of the Republic of Korea, at the Presidential Palace.



The special envoy of President Park Chung Hee paying a courtesy call on the First Deputy Prime Minister Dr. Mohammad Hassan Sharq.



Head of State and Prime Minister, Mohammad Daoud, received the Deputy Foreign Minister of Japan, and special envoy of the Japanese government, Dr. Chumbun Hatano, on August 21, at the Presidential Palace.

During the meeting Dr. Hatano delivered the special message of Japanese Prime Minister, Takeo Miki, to the President and Prime Minister of Afghanistan, the Office of the President said.

At 10 a.m. of the same day, the Deputy Foreign Minister of Japan met Mohammad Naim at the Foreign Ministry.

Later, at 3:30, Dr. Hatano met Deputy Prime Minister, Dr. Mohammad Hassan Sharq. During the meeting issues of interest between the two countries were discussed.

Dr. Hatano also held separate meetings with Planning Minister, Ali Ahmad Khuram, Commerce Minister Mohammad Khan Jalalar, and Director General for Political Affairs of the Foreign Ministry, Abdul Samad Ghaus.

Discussions were held on a series of developmental projects which are planned with the cooperation of the Japanese government, and views were exchanged on some issues of interest between the two countries.



President and Prime Minister Mohammad Daoud receives the special envoy of the Japanese government Dr. Chumbun Hatano (above).

* * *

Dr. Hatano with the First Deputy Prime Minister Dr. Mohammad Hassan Sharq (left), and Commerce Minister Jalalar (below).

*

* * *



Dr. Hatano who arrived here on August 20, left Kabul after an official and friendly visit, on August 23.

Special Envoys in Afghanistan



The Algerian ambassador in Tehran, Hafiz Karamani, arrived in Kabul, on November 3, as the special envoy of President Houari Bumediene.

The Algerian envoy, who carried the special message of President Bumediene to the Head of State and Prime Minister of Afghanistan, handed over the message to the Deputy Minister for Political Affairs, Waheed Abdullah, for delivery to the Head of State and Prime Minister.

President and Prime Minister, Mohammad Daoud, received Hafiz Karamani, on November 4, at the Presidential Palace. Karamani conveyed to President the oral message of President Bumediene regarding Algerian posi-

tion in regard to Western Sahara, administered by Spain, based on ending of colonialism in that region in accordance with the right of self-determination of its people.

President and Prime Minister, Mohammad Daoud, reaffirmed this Algerian position which corresponds to persistent Afghan position based on support for the right of self-determination of peoples and nations still under alien rule.

The photo (above) shows President and Prime Minister Mohammad Daoud receiving Hafiz Karamani.

President and Prime Minister, Mohammad Daoud, received Mohammad Yunus, the special envoy of the Indian Prime Minister,

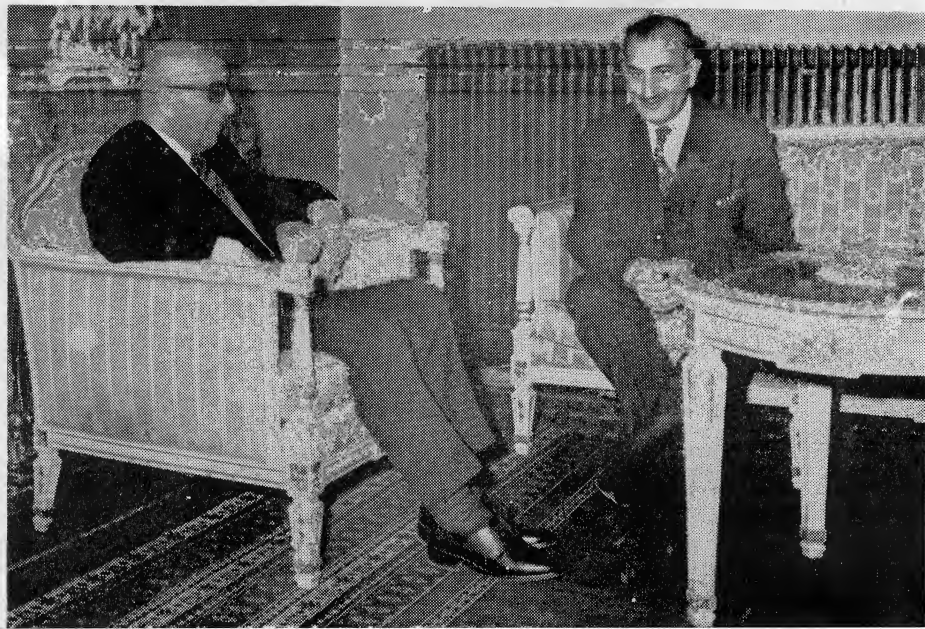
Mrs. Indira Gandhi, on November 12.

The Office of the President said that during the meeting Mohammad Yunus delivered the message of Mrs. Indira Gandhi to the President and Prime Minister of Afghanistan. Mohammad Yunus arrived here on November 8.

Mohammad Yunus, the special envoy of the Indian Prime Minister, met Mohammad Naim on November 15, and also paid a courtesy call on Justice Minister and Attorney General, Dr. Abdul Majeed.

Mohammad Yunus left Kabul on November 16.

The Photo (below) shows the Head of State and Prime Minister Mohammad Daoud receiving the Indian Prime Minister's special envoy.



"DEVELOPING NATIONS NEED MORE THAN OTHERS PEACE AND SECURITY. FOR THIS REASON, AFGHANISTAN IS AN ARDENT SUPPORTER OF PEACE IN THIS REGION OF ASIA."

President Daoud Receives Yumiuri Shimbun's Correspondent

ARYANA presents the text of the interview granted by President and Prime Minister Mohammad Daoud, at the Presidential Palace, to Genza Borosekai, correspondent of the Japanese daily newspaper, Yumiuri Shimbun, as released by the Presidential Office on September 19.

Q— Afghanistan has special strategic position in Central Asia. What is your view on peace and security in this part of the world?

A— Developing nations more than others need peace and security. For this reason Afghanistan is an ardent supporter of peace in this region of Asia. But implementation of such a wish is not possible individually. I hope the world has reached the idea that peace and security is best for humanity.

Q— We appreciate your wise diplomacy for maintaining good relations with the three major powers, the United States, Soviet Union and China. How this has been achieved and what are the horizons of the policy of non-alignment?

A— As I mentioned earlier, our people have no other desire except peace to prevail throughout the world. For this reason our relations with the countries you mentioned have been friendly and coincide with the nature of our foreign policy.

The meaning of non-alignment is clear. We do not belong to any group or military bloc but are always opposed to colonialism and imperialism.

Q— Afghanistan is faced with the problem of Pash-toonistan in which Pakistan is involved and it is said that Afghans do not officially recognize the present border with Pakistan because it is imposed by Britain. What is your opinion about the peaceful solution of this issue?

A— The Pashtoonistan issue as well as the so-called border is not an issue which has stemmed from the establishment of Pakistan. This is a reminiscent of British colonialism in the region which we always opposed, which is being followed by Pakistan. It is our desire that the Pashtoon and Baloochi people be given the opportunity to take part in determining their future destiny according to their as well as that of their leaders wish. We are desirous of peaceful solution of this issue but Pakistan has painted a different colour of the issue through exaggerated propaganda. But we hope no conspiracy will prevent and deviate the Pashtoon and Baloochi people from their desire and aspiration.

As far as we are concerned, we are always prepared to search together a reasonable and honorable way for the peaceful solution of this political difference with Pakistan. What is the intention of Pakistan is up to her.

Q— Is there any hope in the near future for the peaceful solution of the political differences between Afghanistan and Pakistan?

A— According to the present circumstances there is no such hope at present.

Q— Following the Vietnam war what is your plan for maintaining peace and guaranteeing security in Asia?

A— We are very far away from Vietnam. Vietnam is closer to you. We think you can better study the situation in Southeast Asia following the end of Vietnam war. However, we are glad to see that the long-drawn war and bloodshed have ended and peace is restored and a nation has attained its inalienable right which is freedom after giving unprecedented sacrifices. I hope peace will be fostered in all parts of the world.

Q— The Soviet Union has designs for collective security in Asia while China is opposed to such a policy and wants to see that the nature and criterion of the Asian countries policy evolve by their own guidance and initiative. What is your opinion on this point?

A— In my opinion the stance of the Asian countries differs with due consideration to their situation and special interests in adopting their attitudes in this regard. Any way in whatever form peace can be secured will naturally cause our delight.

Q— Are you satisfied with the results of the political reforms and social and economic development which are carried out by you since you have assumed the leadership of your country?

A— In my opinion two years is a very short span of time for the construction of a country. However, during this short time a number of works have been done in various fields especially in the economic sphere. I hope that the economic and social reforms which are on hand in Afghanistan will result in the interest of the Afghan nation.

Q— How is the question of land reforms in Afghanistan? I request you to express your opinion on this issue?

A— Only a few months have passed since the proclamation of the Land Reforms Law in Afghanistan and we will embark on the application of this law after one year. But the completion of this great task will take several years.

Q— The events in South-east Asia have upturned the standards of democratic order. What is your opinion about the new standards?

A— In selection of new standards of democracy each country acts in accordance with its own social conditions and relationships. I do not find a uniform procedure for all countries of the world.

Q— Afghanistan like other countries of the world has been harmed from the world inflation. What is your opinion about this?

A— There is no doubt we have been harmed by the world inflation. We have identical stand with the third world countries on this issue. The full view of Afghanistan about world economic crisis was explained at the Lima Conference held some time ago.

Q— What is your opinion on the economic cooperation between Japan and Afghanistan?

A— Since Japan has not so far taken, as desired, considerable part in the economic development of Afghanistan I cannot say anything about the economic cooperation which in fact does not exist so far.

Q— Has any specified demand been made from Japan for acquiring economic aid?

A— Yes, we have handed over specified proposals to the Japanese government and we are hopeful that contrary to previous practice it will show greater interest.

Cabinet Reshuffled

To improve and speed up work, the following appointments and reshuffles were made in the Cabinet under the direction of President and Prime Minister, Mohammad Daoud, according to the announcement of President's Office on September 27:

Sayed Abdulilah, in addition to his present portfolio, as Second Deputy Prime Minister;

Faiz Mohammad, as Minister of Frontier Affairs; Abdul Qadeer, as Minister of Interior;

...Eng. Abdul Tawab Asefi, as Minister of Mines and Industries;

Azizullah Wasifi, as Minister of Agriculture;

Eng. Abdul Karim Attayee, as Minister of Communication.



Top: Sayed Abdulilah, Second Deputy Prime Minister and Minister of Finance.

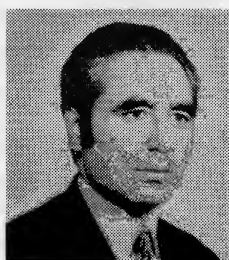
Above left: Faiz Mohammad, Minister of Frontier Affairs.

Above right: Abdul Qadeer, Minister of Interior.

Left: Eng. Abdul Tawab Asefi, Minister of Mines and Industries.

Below left: Azizullah Wasifi, Minister of Agriculture.

Below right: Eng. Abdul Karim Attayee, Minister of Communications.



**“Serving
the majority
of the people
is the
fundamental
objective of
the Republican
Regime”**

The English translation version of an interview granted by President and Prime Minister Mohammad Daoud to Najdet Burkent the correspondent of the Turkish daily Tarjuman as released by the Presidential Office on September 30, 1975.



At the outset the President and Prime Minister expressed delight at the opportunity to meet for the first time a Turkish correspondent.

In reply Mr. Najdet said: "The Afghan nation is a champion nation. Although Afghanistan is not enjoying abundant wealth, it is a great nation and is endowed with many spiritual values. I have read the collection of your speeches. In an address you have said that you want to remain friendly with all countries. I think that Afghanistan in Central Asia like Swiss is a peace-loving country.

The President in reply said: No doubt we are peace-loving people and want to have friendly and sincere relations with all countries of the world. Afghanistan is a neutral and non-aligned country but we are not neutral on all issues. Afghanistan's nonalignment is an active neutrality based on free judgment.

Mr. Najdet commenced his first question as follows:

Q—Mr. President: The Declaration of Helsinki has now unquestionably introduced a new factor in the world situation, I say the world situation because the Declaration itself has a kind of commitment to extent the scope of its "detente" to the entire world which, of course, includes Asia.

The Soviet Union has already, on a number of occasions talked of a similar Declaration for Asia. In your opinion, what is the position of Asia presently, following the termination of the Vietnam War, and the very interesting conse-

quences which followed it. And the virtual collapse of the only military alliance Asia had that is SEATO? In light of these, how do you appraise the Asian situation? As a prospect for regional Declaration? As an analogous to the Declaration in Helsinki? Can the Asian Nations, which present a diversity that Europe did not have, in its simplicity division of the continent into schools of thinking, gather enough of the common denominator to combine their thinking in such a Declaration for peace and detente?

A—Your country participated in the Helsinki Conference. I hope that detente will be permanent and endure for a long time, protecting peace. However, this issue depends more on the signatories of the Helsinki Declaration.

There is no doubt that Asia and Europe are both in need of peace. Concerning your question, if the Asian nations one day collectively arrive at the conclusion that such declaration would guarantee their future I certainly seek no better thing than that.

Q—In your opinion is the third world considered a third pole to stand beside Communism and Capitalism? Is the third world a factor which was not anticipated by the classic Marxism? The world today is faced with perpetual economic crisis and economic development problem.

Is there any limit to the challenge of development and how long will socialism and capitalism's economic contest continue?

Here arises the question of effectiveness and ineffectiveness of the United Nations Organisation. My paper believes that the peoples of the world in pursuit of the charter of the United Nations have the right to defend their rights. In your opinion will the existence of the United Nations Organization be durable or will it disappear like the League of Nations? The world today is chang-

ing politically and economically. In your opinion how far the United Nations can play an active role in the world political changes and in raising the economic standards of the world nations?

A—In the third world there are countries with different regimes and governments the analysis of each of which is not available in this conversation. However, the causes of the formation of the third world are rested in the world injustices, interest in the national interests and world peace. In my opinion these countries are considered as important factor for the stabilization of international peace. But, about the United Nations I should say that the member countries have adopted with their own consent the UN charter. The very existence and durability of this organisation is connected with the stand of the small member nations of this organisation. We are hopeful that all the member nations of the world body will endeavour to implement values embodied in the Charter of the United Nations Organisation, guaranteeing permanent peace and security in the world.

Q—Afghanistan has recently changed politically. Is this change a complete one from a monarchy to a republican order? Has this change had impacts on the economy and politics of various classes of your country? How is your relations with the neighbouring countries under the prevailing circumstances?

A—There is no doubt that important changes have been made in our country and I hope that these changes will be useful and successful. In the new order our most important objectives are economic and social because economic affairs are considered as important factor in bringing about social and political changes. In this connection we have so far taken effective and fruitful measures and we are hopeful that

they will result in victory.

The Foreign policy of Afghanistan has always been based on nonalignment and friendship with all world nations and this is our traditional policy. We have taken vast measures according to our economic power to fulfill the wants of the workers, farmers, intellectuals, and government employees.

But as you know for the fulfillment of such an objective we should implement large economic plans and projects in the years to come so that we achieve success. The fundamental objective of the republican regime in Afghanistan is to serve the majority of our people, not a special and limited class.

Our relations with the neighbouring countries are in general good and friendly. But I should say with great regret that our relations with Pakistan are not good as should be and its reason is the Pakhtunistan issue, and I hope it finds an honourable solution. As far as our Turkish brethren are concerned I should say that we have had close and sincere relations with the Turkish government since long time ago. Our Turkish friends have rendered praiseworthy services in the health and military spheres.

Our friendship with the Turkish nation is long standing and has even prevailed among the people of Afghanistan. We are glad to see the increasing progresses achieved by our Turkish brethren. We wish to convey our best wishes to our Turkish brethren for their further prosperity and achievements.